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BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE.—EPH. 2:20.

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ASTOR, LEFAY AND
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VOL. XXI.

KANSAS CITY, MO., JULY, 1904.

No. 1.

PAIN: ITS CAUSE AND CURE.

BY PAUL TYNER.

SENSITIVENESS means power. All strength of will and of character is developed through the capacity for feeling and for discrimination through feeling. The delicately constructed, adjusted, seasoned and tuned violin that responds to the master's touch in soul-stirring and entrancing melody, resents and suffers under the ignorant handling of a novice. Its range of expression is as far beyond that of the base drum or the tin pan as is its delicacy and construction. The Hoe Perfecting Press, which will smoothly, steadily and swiftly transform a reel of white paper miles in length into thousands of printed, cut, folded and counted piles of newspapers, may be thrown entirely out of gear by a pebble or a grain of sand among its cogs, grating, grinding, stopping, or flying to pieces.

So pain is a measure of power. It polarizes energy. Friction and resistance are registered by it unerringly and exactly. In the human system—in all of life—its beneficent function is to indicate the condition of harmony; of the resistance to be overcome, the congestion or obstruction to be removed, or the right adjustment of forces. By the experience of pain we learn the unwisdom of using a tempered Toledo blade to chop wood, or of attempting to drive tacks with a thousand horse-power engine.

In itself, pain is not evil. It is simply the fire caused by impact of steel on flint; the incandescence of the electric current in contact with or opposition to the thread of carbon. Resistance creates what we

call pain, because it pits force against force. By resisting and meeting resistance, the sapling grows to the sturdy oak, the muscles of a man's body are made strong and flexible, the brain active and ready for work.

Not by avoiding or "banishing" pain shall we find the way to Freedom. Rather shall we find the way out in responding to the call of pain through conquering its cause. Command is the result of overcoming, not of undergoing. Pain overcome is pain banished.

The same electric current that moves our carriages, speeds on our errands under the oceans and across continents, turns the wheels in our factories, and lights up our cities and our homes, may kill a man, burn up his house or explode a powder magazine with frightful destruction of life and property. So with the vital energy whose presence and activity is indicted by the sensation of bodily or mental pain. Controlled and directed, it makes for growth, service and happiness. Uncontrolled or misused, it wreaks disaster.

The man who suffers feels. This is a good thing in itself. There is hope for a man while he can suffer. Pain proves the intensity of power. Desire impels demand. Demand creates supply. Pain is not an entity; not an enduring reality. Its very continuance soon brings one to unconsciousness or death, if its call for right adjustment goes unheeded. It is like hunger. In its beginnings hunger is an entirely normal and healthy sensation; but when unduly protracted, it ends in starvation and death. Like hunger, also, pain is a demand for satisfaction in some direction. Blessed are those that hunger and are fed. Hunger is the best of all sauces. The pain of opposing effort to obstacle adds a zest to achievement. It's lots more fun to do a hard stunt than an easy one.

It is the operation of this very law of all life in the bodily organism that causes pain and prolongs it.

Back of the painful sensation is congestion of nerve or blood currents, or in the breathing or nutritive processes. The free play of the bodily forces is impeded by the intrusion into the system of a foreign body or force, or by undue retention of waste. As grit in a machine causes the wheels to grind and wear unevenly, or throws the whole mechanism out of gear, so friction is set up in the physical organism by the entrance or retention of alien substances.

Thought—the thought “in the heart,”—is the original substance out of which all chemical or mechanical conditions are created. Out of fear thoughts, (and anger, hate, envy, jealousy are only varying forms of fear), arise congestive and obstructed conditions. *Love Thought* is the universal solvent. It melts down all opposition, dissolves all things into its own beneficent nature, surmounts all barriers and flows full and free through every channel. All the ways of the body and of the soul are open and free when love courses with life through nerves, veins and arteries.

The evil created by resistance is not overcome by more resistance, but by cessation of resistance. With the love thought, under these conditions, comes relaxation of tension and openness of the closed and clogged avenues. This is as true in regard to the adjustment of environment, relationships, occupations, business and all productive activity of the individual in his sphere of action as it is of the organs and functions of the “physical” body. The law of health is also the law of happiness, and of all that goes to make up happiness on every plane,—of harmony, effectiveness, opportunity, prosperity.

“Hatred is not overcome by hatred, but hatred is overcome by love,” said Buddha. And the same truth is pointed in Jesus’ injunctions: “Resist not evil,” “Judge not,” “Return good for evil,” “Love one another,” “Love your enemies!” It is a truth which depends on no authority, ancient or modern,

but which each of us may demonstrate for himself therapeutically this very hour and every day of our lives. Indeed, it is a truth we *are* all demonstrating, consciously or unconsciously, now.

The law prevails in the body politic as in the body physical. The remedy for all our wars and fightings, for all our social diseases and disorders, is not to be found in more fighting, but in the non-resistance of Love. For Love absolute and unfailing is ever invincible and ever victorious over all things: *Just Love.*

STATEMENTS OF TRUTH.

“I am that I am.”

“Before Abraham was *I am.*”

“Hear, O Israel, the Lord our God is our Lord.”

“I and my Father are one.”

One Spirit, One Mind, One Life, One Truth, One Love, One Substance, One Intelligence, One Faith, One Wisdom, One Understanding, One Way, One Will, One Judgment, One Presence, One Power, One Shepherd, and One Fold.

Omnipresence, Omnipotence, and Omniscience.

“One God and Father of all, who is above all and in you all.”

God is All in All.

I love the Lord my God with all my heart, with all my soul; with all my strength, with all my mind, and I love my neighbor as myself.

Therefore, the Law and the Gospel are fulfilled in me now.

Our works are done by the Spirit of God in the name and doctrine of Jesus Christ, for Christ is all and in all — omnipresent, omnipotent and omniscient.

The great secret of life is to know how, in our own way to be receptive to it, how to read the message of its inner whisperings.

— HORATIO W. DRESSER.

JOY.

BY CHETANER.

The word itself is joy producing. It is good to repeat it. It is like a strong note struck with such power as to carry endless vibrations. Notice the word—the hard consonant in the beginning and the vowel to close, show the action of the quality of joy. Spelled “jai,” it more clearly reveals the soul of the word—full of resonance and unlimited.

Strength always goes with real happiness. The weak have no note of vibration; like a cracked bell there is nothing to sound. “The joy of the Lord is your strength.” What a fountain this is to draw from; what a measureless basis and sure foundation. “In thy presence is fullness of joy.” “The kingdom of God is joy.”

John the Baptist speaks of his joy being fulfilled in the presence of the bridegroom. Doubt is sorrow and gloom; faith brings joy and light. We live in varying degrees of joyfulness as the work we are set to do is accomplished. There is no joy in stagnation. Eternal resonance is eternal action. “My Father worketh hitherto and I work,” says the Master. Orderly true action chimes with God’s ever sounding note of joy, which breaks forth anew every morning, and sounds itself through all the varied forms of man’s active day. Selfish work can never bring joy; it begins in weakness to end in nothingness; unselfish work begins in strength and ends in joy.

Paul says, “When I am weak then am I strong.” Meekness appears as weakness, but it increases joy. In the parable of the talents the Lord commends the faithful one, that is, the one who has used his talents, and says, “Enter into the joy of thy Lord.” One should cultivate the joyful spirit in every possible way, but never forget that self-gratification is not joy. Unselfishness, which is best attained through the

right use of talents or adherence to duty, is the basis for joy. One has a duty wherever one is; a duty to one's self to be true in the use of all one's powers. To be true to one's self is really never to forget that the goal of life is God. Then is real trueness nowhere but in the province of religion; a conviction of an established principle in life upon which to rest. Whether the religion is philosophical or rests in faith, it is religion. It has its basis in the fundamental principle of existence, and so emanates in joy and returns to joy.

Pleasurable sensations end in pain. Sorrow is born of pleasure, but it is never born of joy. Joy has no action but to repeat itself like an echo. It is the transforming grace of the Spirit which moves from joy to joy. One may touch some high state of religious exaltation and then experience a state of gloom; but that gloom is the carnal man's protest against the Spirit. The light of true joy destroys the carnal nature, and there is no reaction from it. It is the glorious conqueror—the pure stream of Divinity itself. To drink of the deep well of divine things is to be satisfied in a fulness and strength of our nature, which is joy. We have confidence, our step is firm, eye bright, speech open, heart frank. We court the daylight facture: God's echo is sounding in us and we are giving it back.

The following treatment for the liquor habit has been effective in several instances:

The promise of Jesus Christ, "You shall drink any deadly thing and it shall not hurt you," is now fulfilled in you. You are Spirit, and you cannot be mesmerized by the belief in the power of strong drink. You are free, praise God, you are free.

If you have built castles in the air, your work need not be lost; that is where they should be; now put foundations under them.—HENRY DAVID THOREAU.

MATTHEW XXII.

[Interpretation by Myrta Howe.]

The king represents the universal Spirit, the Infinite God that is pouring through each and everyone of us. Jesus must have meant this, because he is describing the kingdom of heaven, and at another time he said, "The kingdom of heaven is within you." This kingdom of heaven represents the state of perfect peace and harmony, which we can only enter into when we have overcome all belief in materiality, and in evil, and have come in touch with the spirit of Love within.

I understand this marriage feast to be the union of Divine Love and Wisdom within the soul. The Son is the individual I AM of each one of us, while the King is the universal Being. The servants are the Divine thoughts which the Spirit within sends out into all parts of our mental world to bring every faculty of our being to the glorious feast of the heavenly joy within. This bringing in of the faculties represents the process of regeneration, which we must all go through with before we can come into the kingdom of peace. Some of our factors of being have become so estranged and degenerated that they refuse to come, although the Spirit tells them of the good things prepared for them at this feast of love. These people represent the faculties which are so busily engaged in outside materialistic work; one on his farm, and another in his mercantile business, etc., etc., in the hundreds of things that we are all taken up with, that we take no interest in this kingdom of heaven within. Some of them even destroy, or appear to, these spiritual thoughts of invitation which the King is constantly sending out. In consequence of this the materialistic mortal mind becomes utterly consumed with its own lusts, and seems to be destroyed. But there is always the Spirit within which is the real Mind and cannot be

destroyed, no matter how wicked a person may seem to be. This King, or Divine Mind, says the wedding, or kingdom of heaven is ready all the time, but those who were first bidden were not ready to enter in, because they were the gross, materialistic, lustful thoughts which really are nothing, and cannot come into the kingdom.

Then the Divine message is sent to the rest of our mortal world, and all the faculties are at last awakened into a perception of the Truth, and they catch a glimpse of the wedding feast within the soul. But all are not yet thoroughly cleansed and purified, and do not have on the wedding garment of purity and love, and so cannot stay in the kingdom. We often see the Truth within, and think we are ready to attain the kingdom, but we find some faculty of our being that is not equal to the others. We may have filled it with the wrong kind of thoughts, and so have built up a faculty in some one direction that is entirely out of harmony and opposed to Truth. Having so many good thoughts and faculties, we haven't paid much attention to this negative one, until we try to enter the kingdom within, where nothing but love can dwell. Then the Spirit shows us this sinful one, or thought, and it has to be bound or controlled, and cast out entirely, for it does not belong in our heaven. This may cause a great commotion, or chemicalization, within our bodies for a while, which could be compared to weeping and gnashing of teeth. For many of our thoughts are called, but few are pure enough to be chosen.

The reason you go to sleep in the silence is that you believe too strongly in physical weariness. You must treat yourself against this bodily belief; say: "I am Spirit, and Spirit is not weary nor tired mentally or physically, therefore I am *not* tired. I am quick and swift in my spiritual understanding, and every thought of my mind is *alive* with the life of the Spirit, as manifest in Christ Jesus."

PROSPERITY TREATMENT.

You do not have to be prosperous in order to successfully treat for prosperity. Neither do you have to be perfectly well in order to treat for health. Even the very best healers have their limitations, but they rise superior to them when declaring the Truth. It is often observed that those who have demonstrated over great obstacles are more successful in helping others than those who have had no such experiences.

The best healer of asthma I ever knew had suffered with it many years herself, and was practically healed, but through sympathy with others would now and then take on the belief temporarily. A man called for treatment one day when she was struggling with the asthma in herself, which she had reflected from a patient. She told him she could not treat him, but he importuned her so urgently that she consented to try, and before the treatment was finished she herself was relieved, and the man was better.

So in treatments for prosperity, it is not always necessary that the practitioner be prosperous. He may have his ideas of prosperity well formulated, but not in right relation with their externalization in his own environment. But another may be in an environment where those ideas will set things going, and prosperity result quickly.

Poverty is crystalization of thought—plenty is expansion of thought. Some people think that the one who treats them for prosperity holds the thought for showers of gold and silver falling into their hands, and that they are in some miraculous way to come into possession of finances. Prosperity does not come about in that way. It would not be wise nor helpful to make people rich without their giving value received. That which comes to us without effort is usually a detriment.

The true treatment for prosperity is a quickening of ability. A man who loses his courage needs a

silent impetus, then he begins to put forth effort, and the result is activity in his affairs. Fear of poverty clogs the wheels of plenty everywhere. If you are afraid you cannot meet your financial needs, there is at once a slowing down of your thought power in a financial direction, and your income is diminished in consequence. A treatment against financial fear removes this thought-clog, and the wheels run smoothly again.

There are all kinds of thoughts encumbering the minds of people in financial straits. They are not aware that their complaining and murmuring thoughts hold them in poverty, nor do they perceive that their cross ways and "blue" talks keep the goddess of plenty out of their lives, but it is just these little thought side issues that bar out prosperity.

So the healer of poverty takes up all these thoughts that stop the way, and through his understanding of the mental law he demolishes them, and establishes a right relation with Divine Harmony, which must bring prosperity.—C. F.

A PRAYER.

BY BENJ. WITHCOTE, 1609.

"Have reverence in thyself, for God is in thee. There is nothing in the world hath more of God in it than man hath." "O naturalize us to heaven. May we bear the ways of Christ's resurrection by spirituality and heavenly mindedness, and Lord communicate Thy Light to our minds, Thy Life to our souls. As Thou art original to us by Thy creation of us, so be Thou also final by our intention of Thee. Go over the workmanship in us again, to mend all the defects we have contracted and to destroy out of us by the working of Thy Grace and Spirit whatever we have acquired unnatural to Thy creation of us. Transform us into the image of Thy Son, conform us to his likeness and make us, body and soul, a habitation for Thyself and Thy Holy Spirit."

Bible Lessons

BY C. F.

Lesson 4. July 24.

JEHOSHAPHAT'S REFORM.—II. Chr. 19:1-11.

1. And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2. And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath come upon thee from before the Lord.

3. Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

4. And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the Lord God of their fathers.

5. And he set judges in the land throughout all the fenced cities of Judah, city by city.

6. And he said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment.

7. Wherefore now let the fear of the Lord be upon you: take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.

8. Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem.

9. And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart.

10. And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come not upon you, and upon your brethren: this do, and ye shall not trespass.

11. And, behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the Lord shall be with the good.

GOLDEN TEXT—Deal courageously, and the Lord shall be with the good.—II. Chr. 19:11.

Eadie's Biblical Cyclopedias gives the meaning of the Hebrew words in this lesson as follows:

Jehoshaphat, Jehovah has judged; Jehu, he that is, or Jah is; Hanani, Jehovah is gracious; Beer-sheba, well of seven; Asheroth, goddess of love; Amariah, the Lord hath promised; Zebadiah, the Lord hath bestowed.

The metaphysician perceives at once that this is a lesson in development of good judgment. Jehovah, the great I AM, gives forth its idea of judgment, which is incorporated in man's consciousness, and called Jehoshaphat. But judgment is not a demonstration, but an idea in Divine Mind. The demonstration is in human consciousness, and the process is a problem in which many factors enter. Man's understanding of the Divine Idea of judgment is limited. He expands in this as in every other faculty by use. In its infancy the faculty is not united to wisdom, and mistakes are made. But there is a monitor, or inner guide, that intuitively perceives the right. This is Jehu the "seer," son of Hanani, the grace or expressed power of Divine Mind.

We are warned not to help nor love the ungodly desires or propensities. Under the Mosaic law of character cleansing the most severe measures are recommended. Every enemy was slaughtered without mercy, and the most barbaric methods adopted in exterminating those who opposed Israel. This is but the parable — the enemies are false thoughts and error ways. These are to be utterly exterminated in thought and act.

Jehoshaphat's great work as king of Israel was the eradication of the temples and groves of Asheroth. These were the sacred shrines where the idolatry of the Phoenecian Venus was practiced in licentious ways. The Cyclopedias says, "Originally she was an Arcadian goddess, the mother and bride of Adonis. In Canaan, however, she became the mere reflection of the Sun-god, and was as such identified with the moon, her symbol in this case being the cow, whose horns resemble the crescent moon lying on its back."

We perceive that Asheroth typifies human love, with its animal propensities. It requires fine discrimination to distinguish between human and Divine love. All love is Divine in its origin, but in passing through the lense of man's mind it is apparently broken into many colors. Yet, like the ray of white

light, it ever remains pure. It is man's province to make its manifestations in his life just as pure as its Origin. This requires painstaking, discrimination and good judgment.

In establishing this good judgment in consciousness Jehoshaphat went among the people (thoughts) from Beer-sheba (seven wells, or centres in the body) to the Mount of Ephraim (head—the will) and brought all the thoughts back unto the Lord. This is a universal affirmation of the whole man united with Divine Mind. Then follows an abiding affirmation of good judgment. This Divine Judgment can be established in every function of our organism by commanding that the various thought centres (cities) shall have a perpetual presiding thought of good judgment. This is the way to "set judges in the land." Then command these judges to obey the Divine Law. Impress upon them the necessity of impartial discrimination ("no respect of persons"). False judgment thoughts are infesting the various centres through which the bodily functions are carried on. You will find that your stomach centre has a lot of arbitrary ideas as to what you should put into it. It may refuse to digest certain things that are good for your general health, and cheerfully work on other things that are detrimental. No two people agree on what they can digest, yet there should be, and is, a Divine law of harmony in this respect, as in all others.

Jerusalem is the *solar plexus*, or seat of love. The Levites are thoughts of love. These are here established as heads of the Father's houses of Israel. This means that there shall be a perpetual going forth from this great centre impulses of peace and love, which reduces all conflicts and controversies. This is the heart centre also. "Thus shall ye do in the fear (love) of the Lord, faithfully, and with a perfect heart."

Settle all contentious thoughts by affirming the Divine Law of Harmony. The two chief priests,

Amariah and Zebadiah, represent promise and fulfillment. Put these together in all your concepts of Divine Law, and be not afraid—courage is a Divine attribute, and always brings good.

Lesson 5. July 31.

OMRI AND AHAB.—I. Kings 16:23-33.

23. In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

24. And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

25. But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him.

26. For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities.

27. Now the rest of the acts of Omri which he did, and his might that he showed, are they not written in the book of the chronicles of the kings of Israel?

28. So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29. And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30. And Ahab the son of Omri did evil in the sight of the Lord above all that were before him.

31. And it came 'o pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

32. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

GOLDEN TEXT—Righteousness exalteth a nation; but sin is a reproach to any people.—Prov. 14:34.

Omri means like a sheaf, and symbolizes that phase of consciousness in which the ruling thought is not in Truth, but outside of it. When the centre of identity drops from Spirit to a recognition of form as the real, an entire change of character ensues. The thoughts of the outer world are the basis of action, and life becomes a kind of "fool's paradise."

In the beginning this reign has its pleasant aspects. "Six years reigned he in Tirzah." (Tirzah means

delight.) But the foundation being outside of Truth the thoughts and acts wander farther and farther into error. Omri bought the hill Samaria, which means an exaltation of personality, and set up a city, or centre there. He walked in the way of Jeroboam, who symbolizes that which his name implies—"the people are adverse." This all illustrates a certain phase of intellectual rulership in which the One True God of Reality is ignored, and a lot of secondary deities substituted. Baal means *lord*, and it was the besetting sin of the ancient Hebrews to apply this to things formed instead of the formless. This tendency is still prevalent among followers of the Hebrews. All concepts of God less than Universal Mind are Baal. Whoever believes in a personal god is a worshipper of Baal, because he makes an image of that which is "without body, parts or passions." A personal god leads to a materialization of religion in all its aspects. When the mind is centred in the outer realm of consciousness where the thoughts, or "people," are adverse to God, it retrogrades until that whole state of consciousness goes to pieces. This retrogression is by stages from bad to worse. Omri was a little worse than any that had preceded him, but he was followed by Ahab, his son, who provoked more opposition, or "anger," of the True Law than all the kings of Israel that were before him.

Ahab's pinnacle of sin was marrying Jezebel, who represents the animal soul of unbridled passions of sense consciousness. When this union of the ruling identity in the intellect and the licentious desires of the body is complete, the whole man is involved in error. This is rearing an altar for Baal in the house of Baal.

But the reign of these error states of consciousness is temporary, and there is an undercurrent of Truth constantly at work, deep in the man that finally brings him to his senses. Omri and Ahab passed away; Jezebel met a violent death. The prophets of Baal were destroyed in a bunch by Elijah, the fiery

Word of God, and Israel was redeemed. So man comes out of his error into the Truth, and harmony is restored in mind and body.

Lesson 6. August 7.

GOD TAKING CARE OF ELIJAH.—I. Kings 17:1-16.

1. And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.
2. And the word of the Lord came unto him, saying,
3. Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.
4. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.
5. So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan.
6. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.
7. And it came to pass after a while, that the brook dried up, because there had been no rain in the land.
8. And the word of the Lord came unto him saying,
9. Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.
10. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.
11. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.
12. And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.
13. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and thy son.
14. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.
15. And she went and did according to the saying of Elijah: and she, and he, and her house did eat many days.
16. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

GOLDEN TEXT—*He careth for you.*—I. Peter 5:7.

The Bible gives the workings of man's consciousness in all its departments. Omri and Ahab represent the external movements of the mind in a whirl of discord, caused largely by a lack of spiritual develop-

ment, or recognition of the spiritual source of life. This leads to a separation of intellect from the inner mind and finally draws the vital forces of the organism so far away from the centre that the vitality runs low and a drouth sets in. This is the condition which the dissipations of Omri and Ahab had brought upon the system when Elijah appears upon the scene.

Elijah means *Jehovah is God*. Jehovah is Lord God, or Spiritual I AM, of man's consciousness. This Spiritual identity is in the super-consciousness and beyond the appreciation of those who have drifted into matter and things of sense. But it is on the inner side of every life, as the sun is behind the darkest clouds. When man reaches the limit of sensuality and material thinking, the Spiritual I AM, Elijah, asserts the law of cessation of vitality. This running low of the life current seems to be under a natural law, but there is always a cause back of nature. In this extremity it is the cutting off by the Spiritual I AM of the "rain," or life flow, that it shall no longer be dissipated in sensual ways. If the sense consciousness were allowed to have free access to Divine Life, and draw upon it without stint, destruction of mind and body would ensue.

So in this extremity the I AM severs the link that connects it with the parent life source in order that the sense part shall be starved into submission. Men and women on every side are having this very experience. They live the life of sense and ignore the Spirit until all at once they break down. It may be called nervous prostration or softening of the brain. It has been given many names, but all physicians agree that its basis is a lack of nerve substance. The waters of life are withdrawn, for there is "no rain in the land."

Unbridled dissipation is short-lived because the Spiritual I AM by its word severs the natural link that connects man with his Divine Source. So the collapse of those who have been worshippers of

sense idols is not an evil, but for their ultimate good. They will be brought to their sanity by losing the energy that carried them forward in sense insanity. This world is a great insane asylum, and the millions who are wrapped up in money getting and pleasure seeking are unbalanced. Unless they change their thought, or in some way break the hypnotic spell, the end will be a mortal tragedy.

But the Spiritual I AM is the guardian of the Law, though it is itself deprived of the full life influx when it cuts it off from the consciousness. But God provides for the preservation of the spiritual life. "Eastward" means within; "Cherith before Jordan" refers to subjective life currents. The ravens that fed Elijah flesh and bread represent natural forces moving with the freedom of birds, or thoughts in subjective consciousness.

Zarepath means smelting or extracting precious metals by heat. It refers to the purifying fires of the inner subjective life centres. The "widow" is Love bereft of Wisdom. Such an one is in a state of partial starvation. But there is a little substance and a little joy left in her receptacle, and through faith in the increasing power of Spirit it is made the source of a perpetual inflow.

This lesson shows us in symbols what is going on in those who are in apparent physical and mental dearth through false living. They are going through a transformation that will bring them to their supreme senses and maybe in this or another life experience they will make amends for all shortcomings.

Lesson 7. August 14.

OBADIAH AND ELIJAH.—I. Kings 18:1-16.

1. And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth.
2. And Elijah went to show himself unto Ahab. And there was a sore famine in Samaria.
3. And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the Lord greatly:
4. For it was so, when Jezebel cut off the prophets of the

Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5. And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

6. So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7. And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?

8. And he answered him, I am: go, tell thy lord, Behold, Elijah is here.

9. And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10. As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there: he took an oath of the kingdom and nation, that they found thee not.

11. And now thou sayest, Go, tell thy lord, Behold, Elijah is here.

12. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me; but I thy servant fear the Lord from my youth.

13. Was it not told my lord what I did when Jezebel slew the prophets of the Lord: how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?

14. And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me.

15. And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely show myself unto him today.

16. So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

GOLDEN TEXT—I thy servant fear the Lord from my youth.—I. Kings 18:12.

It seems incredible that man should ever get into a state of mind where the mortal seeks to kill the spiritual. But that such is one of the manias of sense insanity is evidenced by everyday observation. That part of man's consciousness which relates him to the realm of forms is always more or less in opposition to the formless. It is necessary that man stand absolutely free before he can realize his liberty as the offspring of the Unlimited One. This standing-alone part of the education precedes wisdom, and man is subject to many foolish experiences while it is going on. When he gets too independent the Lord dries up the waters of life, and the land is parched and feverish.

But the law of action and reaction is here as elsewhere. The separation between the within and the without continues three years, which is a symbol of the triune movement of all things. The Mind, its Idea and the Effect are outwardly manifest *as going-forth, poise, return.* Every thought passes through these three stages. This law of trinity in action is inherent. Mind says to its Idea (Elijah) "reveal thyself to Effect." But "the famine was sore in Samaria." This means that there was great dearth of spiritual understanding in the outer realm of consciousness. It was so great that the spiritual I AM could not reach the consciousness of Ahab, and the word was given to a messenger, Obadiah.

Obadiah represents the fearful-religious side of the intellect, which hides the revelations of Truth (prophets), when the sense realms, Ahab and Jezabel, are rampant. The hundred prophets that Obadiah hid in caves by fifties, are the subjective thoughts of Truth which are covered up by materiality in both its positive and negative aspects. Such a state of consciousness as Ahab's does not meditate or think about religious matters in any way. Its whole attention is centred upon the salvation of the physical, represented by the horses and mules. Separation prevails here in all that is done. Ahab goes one way by himself, and Obadiah another way by himself.

The spiritual I AM, Elijah, cannot reach the intellect when it is in the adverse state represented by the wicked Ahab, except through a messenger, Obadiah. This messenger is a thought of religious fear—"I thy servant fear the Lord from my youth." It is through this religious fear that the mind of the ignorant and wicked sensualist is reached. It is afraid of its wicked thought-master, Ahab, and also afraid that its perception of spiritual Truth will evade it. It is a cowardly spirit in man, and makes a religious slave. But certain phases of mind require the fear of the Law to be impressed upon them before they will observe it. This is not the experience of one who is obedient, and who loves to do the will of God as exemplified by Jesus Christ.

KANSAS CITY MID-WEEK MEETINGS.

A report of the mid-week meeting held June 27th, at Unity Headquarters, 1315 McGee Street. Mrs. E. C. Wrong, leader. Subject: "The Kingdom of Heaven is Within."

Silent thought: "I am the temple of the Living God, and His Spirit dwells in the whole temple."

When we think about this statement it is overwhelming. We, this body, the dwelling place of God, and we can have all of God, or Good, we want; there is no limit, only what we ourselves place upon our I AM. It is said to know ourselves aright is to know God. It seems to me I know very little of God, for I am just finding myself, but I am so glad I am getting acquainted; I can praise God every day, and be so glad and happy.

What has been the matter? Why, I thought self was all there was, but in my seeking I have found in this temple so many more things than I ever dreamed of; some so grand and beautiful, when I am open to see only the good, for is it not said, "Try me, and see if I will not pour you out a blessing more than you are able to receive"? Think of it! only to trust, and our blessing is more than we can possibly receive. Now, when we come out of our ignorant self into the knowledge of God, whom to know aright is life and peace, we have just begin to let in the light. Then, if thine eye be single, thy whole body shall be full of light, or, in other words, if we are steadfast and watchful over our I AM, attaching to it only the things we really and truly desire, for we all want the best, what a wonderful joy and peace is ours. No one knows this but those who are living the life, for we are told "every knee shall bow and every tongue confess;" so if we have not started along this journey, which must be made by each individual alone with his God, it is time we should. But, my friends, there is nothing to fear along the route, for God is with us.

How precious are the promises of Jesus Christ, "Lo, I am with you alway;" "I will not leave nor forsake thee." Then, of whom shall we be afraid? "If God be for us, who can be against us?"

Then in this temple I find the ignorant self. When all the stumbling of doubt, fear, envy, jealousy, and the many things we all know so much about, that persecute and place us in hades, for there is no other hell or punishment, only what we ourselves make. I don't believe there could be anything worse than the burning consciousness of wrong-doing, and who can escape his own thoughts? When we come to know and understand all these things I am sure we can thoroughly understand what is meant by working out our salvation — each has his own problems to solve.

Now, as we scientists are looked upon quite different to all other Christian people — we are expected to prove every statement we make. We claim we are not to grow old; then we are watched to see if we have any gray hairs or a wrinkle, and we have both, for many of us came into this new light with them, because of our ignorance of the perfect law. We have spent our former days in man-made ways, and now we have found them all wrong, and now we are ashamed of them. I, for one, have been ashamed to let anyone know if I had anything the matter with me. After the light first dawned upon me, and I found it was wrong thinking that caused all inharmony in every line, then I was ashamed of my thoughts. I had stepped backward instead of forward, for I tell you, in Spirit it is upward and onward continuously. There are no drones in this work, if each are living the life, and any other way don't prove itself at all. There is nothing accomplished in a half-hearted way. Now, I know all these things to be absolutely true, for I have been bumped and beaten with many stripes for falling short of the mark I know so well.

So then, this temple must be kept in order, for order is one of the first laws of heaven, and we know

our Father cannot dwell with us unless it is so. The world demands the best from each one of us, and Ella Wheeler Wilcox has given it very clearly in this little poem:

"Do you wish the world were better?
Let me tell you what to do:
Set a watch upon your actions,
Keep them always straight and true;
Rid your mind of selfish motives,
Let your thoughts be clean and high;
You can make a little Eden
Of the sphere you occupy."

A UNIQUE LETTER.

In a recent letter from Dr. Wm. C. Gibbons we make the following unique extract:

Would you enjoy a copy of a letter to me from "Ram" who is now in Buffalo, New York? He goes to St. Louis soon.

BELOVED NARAD SWAMI— You are always with Ram, in Ram and by Ram. The written messages came, although the thoughts were communicated even without them. The thoughts about the unreal phenomena and talk about the things that seem, are getting less and less quarters every day with Ram. All writing of letters is stopped. If ever anybody comes up to write letters for Ram, well and good. Otherwise, all communication on the higher plane alone will be resorted to.

No house, no home,	No plough to till,
In rags I roam,	No barn to fill,
No care, no pain,	No tax to pay,
No loss, no gain,	No toll to lay,
No fraud, no fear,	No sheep to shear,
No debt, 'tis clear;	No loss, no fear.
No bondage tie,	O! free I wander,
No fire, no fry,	Here, there, yonder;
No book to read,	With wonder struck
To sow, no seed;	By infinite luck.

— SWAMI RAM.

Whatever your present self may be, resolve with all your strength of resolution never to degenerate thence. Be jealous of a shadow of falling off. Determine rather to look above that standard, and to strive beyond it.— CHARLOTTE BROUTE.

LETTER TO A PATIENT.

DEAR FRIEND—Do you have a sink in your kitchen with a cold water faucet and a hot water faucet discharging into it? And do you turn the faucet, either hot or cold, just when you will and draw water, either hot or cold, just when you want it, and stop it when you have sufficient? And is the water under your control? Or do you let the water run and run till it floods everything, and until some other person comes in and turns the faucet and stops it.

Now, dear friend, your thoughts are just as absolutely under your royal command and control as the water in your kitchen pipes is, if you will just "turn the faucet" and *stop* the thoughts that you do not want. It takes a persistent effort of will to do this, but you can do it.

You say you wake in the morning gloomy and despondent. You dread the day, and look forward with dread to the future. Right then and there is the time to "shut off" that stream and turn on the other one, the one that flows warm and sweet and wholesome and forceful with God's love, for if you continue in the dark and cold stream of despond it fills you and overflows and spreads, communicating its damp and chill more or less to all in the house, making a time of misery generally, and yourself the most miserable of all. There is nothing truer than that "fear hath torment," and spells of gloom and despondency are nothing more or less than fear in some of its multifarious forms of manifestation.

Now when the gloom and fear thoughts begin to flow, stop right off and begin to sing some song of praise, either silently or aloud, or in some other way speak praise and thanks for the bountiful life that is yours, for the many blessings that you *can* see and feel and those that you are conscious of. Praise and praise, and continue to praise and give thanks, even

if at first you do not "feel like it," and in a short time the praises will come from willing heart and lips, and the gloom clouds will have cleared away.

Do you know that above the clouds the sun is always shining? Is *always* shining, and there shall be no night there. It is shining perpetually, just as God's love is always ceaselessly shining down and around and in us unless we turn ourselves so as to bring our shadow (a shadow of our own making) upon our faces (our consciousness), just as the earth turns and forms a shadow upon us, thus hiding the sun from us a part of the time. The clouds and the earth shadow fitly typify the gloom and variability of the mortal, intellectual mind. We form a dense mass of clouds about ourselves, and then mourn and moan that things seem *so* gloomy, our lives *so* dreary; we are *so* depressed. Now, dear friend, dear friends everywhere, *stop this at once*. Charge those clouds with the electricity of your high and holy thought of love and praise until they *fairly thunder* away their darkness and gloom, and the bright sunshine, warm and full of life, pours its rays of light and love and life down into your heart and mind and soul, and fills and floods your whole being with the clear consciousness of life eternal *right now* moving within you.

Then when you have gotten up out of the valley of the shadow, and at least part way up the ever-green mountains of life, go at it and reason yourself, once and forever, out of these feelings of gloom and despondency, out of the thoughts of dread, the fear of something worse happening. *Drive out those croaking ravens!* "Somehow or other we get along," and the worst that you dread and fear *never* comes, even with all your earnest invitations, for it is undeniable that we do invite all of that sort of thing. All the troubles we have, for that matter, as well as a whole lot more that never come in due form, only in the shape of some more wrinkles in our faces, and hair getting grayer, and the joints less supple, and our

eyes more dim, and the hearing a little dull, and the shoulders a little more stooped, and a whole lot more of unpleasantness, for instance, kidney and liver and stomach troubles, and, perhaps, corns and bunions, the results of hard and unkind and untrue thoughts, we *do* invite all of those things by the character of our thoughts, sometimes wholly ignoring, or ignorant of the fact that we can at any time "turn the faucet" and shut off a certain line of thoughts and let on a better, if we only *will*, and will hard and steady enough.— J. GILBERT MURRAY.

A MESSAGE OF THE SOUL.

BY REV. JOHN D. PERRIN.

Mourn not for me as of one dead;
Weep not the tears of sorrow;
Rejoice and be exceeding glad,
The veil is rent forever.

The tomb so cold, so damp and drear,
Dear heart, was never built for me;
Within these walls of stone and earth
I do not even sleep.

Upon the clothes I once did wear
I look with joy serene;
They merely represent on earth
What once I seemed to be.

The fleshly cloak you hold so dear,
Once served me as a friend,
Midst winter's chill or summer's heat,
Obedient to the end.

Most faithfully my every call
It answered with a will,
Respecting sweet my last command,
Which was, "*Be thou still.*"

That which is life can never die.
Cease weeping, then, those tears for me.
With joy I now can truly cry,
"O grave, where is thy victory?"

The sting of death I ne'er did feel
When passing from your sight;
Around, above and underneath
Shone God's eternal light.

My message then to you is this:
Embody in the mould,
By thinking thoughts of Love and Truth,
A garment of pure gold.

APPRECIATION.

A SYMPOSIUM.

One without appreciation is not a very agreeable friend or companion. How many of us would year after year continue the friendships made when we were young, if it were not for the appreciation shown by our little acts of kindness. I do not mean the appreciation shown by giving one present for another; I mean those little deeds that occur in our everyday life, perhaps bestowed upon a friend or a total stranger; the giving of a seat to an aged person; standing aside while another enters. It is those little looks of appreciation on their part that makes life worth living, and makes us better for having done it.

Whenever we do or give that which is appreciated we not only give, but receive, and it is a question on which side the balance stands. Could we but appreciate everything that comes our way, and know that this universe is ruled by our power, then when what we call trouble comes we can say, "All is well."

— MRS. E. LOVITT.

It seems to me that appreciation is at first the key-note of life; without it everything is a dead level. We cannot stand still, for stagnation is death, and to grow we must appreciate or value all that we now have and are, and I really feel that appreciation includes love and intelligence, for without them you will not greatly appreciate.

I think if we analyze our true selves, we will find that from the days of infancy we were moved by the appreciation we saw in our mother's eyes, to fresh efforts to walk, talk and grow, and all the way along we were affected by the appreciation of those around us. In each soul God implanted a desire for praise or appreciation, and while we are working our way up to a higher spiritual plane, I am sure, if we help each other by appreciating their efforts, we shall

almost give them wings to reach their desire. I once heard a lady here say she would not have missed this life for anything; and in that very saying she showed her appreciation of it. Now, I am like that lady, I would not have missed living this life either; the possibilities are wonderful—each day a new birth, if you live by this New Thought. I think it is beautiful, and we can make it grand, and I want to go on living and living; I don't want to stop just now when I have found how lovely it is to live. And I know I can only live on by appreciating the life I have now, and all the good in it; to have a high ideal, and live up to it, and so on and on to ever higher ideals.

It seems to me that nearly all our subjects, when reduced to their true value, have almost the same interpretation, or at least it takes them all to make the whole. Faith, hope, love, life, intelligence, appreciation; we cannot leave out one, but with them all we reach the highest, which is God.

— MRS. F. STOPHLET.

To appreciate, as we have learned, means to *add to*. Then to add to the value of anything we must appreciate it, we must think about it, talk about it, and praise and bless it. When I have appreciation for everything and everybody, I am happy; then it adds to happiness; and if we depreciate, it makes us unhappy. I think if we would appreciate ourselves more we would add to our manifestation in every way.

We are so apt to depreciate ourselves. When I was asked to write a paper, I thought, "Oh, I can't." Then I thought I am not appreciating my true self, for I am the Intelligence of God, and I will appreciate it, thereby add to it.

The one thing I appreciate most is the understanding of Truth, for it is through that we learn how to appreciate; we no longer see ourselves as poor worms of the dust, but know we are one with Divin

Intelligence, Love, Power and Wisdom; we appreciate that Truth thereby adds to ourselves health, peace, and happiness. In knowing the Truth we know how to appreciate little things. There is no good too small to be appreciated, for it is by being faithful over a few things, or small things, that we are made rulers over many, or larger things. Then if we have demonstrated over little troubles, we should appreciate the fact, and that will make us stronger to overcome greater things; it will make our faith stronger, and if by faith we are saved, faith in the omnipotent good everywhere present, and the appreciation of that good everywhere and at all times.

I hope my words will be appreciated, and thereby add to their value. — MRS. KATIE SWEENEY.

TREATMENT FOR POWER AND VITALITY.

[Several have asked for a republication of the following treatment:]

Place your right hand on the throat and affirm, "I am poised in the power, mastery and supreme ability of the Spirit; I am not afraid of anybody or anything; I am not anxious or worried about anybody or anything; I am master of the situation."

Repeat this with great deliberation at least one dozen times, then place your hand on the pit of the stomach, and say:

"I am vitalized with the vitality of the Spirit. The substance of this body is not material, but spiritual, and that substance now goes to every part, vivifying, strengthening and building this body in the image and likeness of Christ."

Give this treatment twelve times in the same deliberate way, then go over the treatment at the power center in the throat again, and repeat it at the stomach center also. Do this until you have given both centers three treatments, after which rest in the silence for ten minutes, contemplating the presence and power of the Spirit.

O HOLY SPIRIT!

Lydia Gardiner Worth.

Ernst Krohn.

1. O Ho - ly Spir-it, come to me; Touch Thou mine eyes that
2. O Ho - ly Spir-it, come to me; Touch Thou mine heart that
3. O Ho - ly Spir-it, come to me; Touch Thou mine hands that

I may see Thy wis - dom, pow'r and maj - es - ty Re -
I may feel Thou wilt Thy - self as Love re - veal To
I may hold In stead - fast faith Thy Love un - told For

vealed to man from sea to sea.
ev 'ry hu - man child of weal.
those whose thoughts to Thee un - fold.

4. O Holy Spirit, come to me
Touch Thou mine feet until I stand
Firm as the Rock in Beula
Land,
Building no more on shil
ing sand.

THE HOLY SPIRIT CAME TO HER.

(Several years ago Lydia G. Worth sent us the lines, "O Holy Spirit, Come To Me," which have been set to music by Ernst Krohn, and appear in this issue with this comment.)

"Yesterday was 'thorough cleaning day' — which means pretty hard work for one not in that thought much, so I kept continually in my mind that I was not working in my own strength, and that the supply was equal to the demand, and I was fresh to the end. However, upon retiring I was surprised to find myself in actual belief of muscular pain. I said to myself, 'I wonder what this means, and how shall I treat myself?' Immediately these words began to float through my mind — first rather disjointedly, then gradually forming themselves into rhyme. I made an effort — they can't be mine, and I couldn't have any pride in them if they were, but they healed me. I was entirely free from pain, and went right to sleep."

MEN TO BE JUDGED FOR WORDS.

Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth: therefore let thy words be few. (Eccl. 5:2.)

For a dream cometh with a multitude of business; and a fool's voice with a multitude of words. (Eccl. 5:3.)

Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands? (Eccl. 5:6.)

And ye have magnified yourselves against me with your mouth, and have multiplied your words against me. (Eze. 35:13.)

Ye have wearied the Lord with your words. (Mal. 3:17.)

Your words have been stout against me, saith the Lord. Yet ye say, Wherein have we spoken against thee?

Ye have said, It is vain to serve God; and what profit is it that we have kept his charge, and that we have walked mournfully before the Lord of hosts?

Then they that feared the Lord spoke one with another; and the Lord hearkened, and heard, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. (Mal. 3:16.)

Let go of the fear that you cannot be what you most desire to be, and cherish in its place the hope that is born of trying to discern the infinite possibilities of your inmost life.—MARY ROBBINS MEAD.

If the nerves are tense in some portions of the body, remove the tension by reclining, easily, restfully, saying to yourself, “Peace, be still.”

— HORATIO W. DRESSER.



Inspired by the Spirit of Truth.

JESUS CHRIST, in Matt 18:19, 20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with his/her spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about thirteen years and has over 9,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local times. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75 c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

July 20th to August 20th.

Divine Love casts out all fear.

Prosperity Thought.

(Held daily at 12 M.)

The same Lord is Lord of all, and is rich unto all that call upon him. (Rom. 10:12).

I. CLEMENT.

[Extracts from above book in Apocryphal New Testament.]

How blessed and wonderful, beloved, are the gifts of God.

Lie in immortality! brightness in righteousness! truthfull assurance! faith in confidence! temperance in holiness!

And all this has God subjected to our understanding.

What therefore shall those things be which he has prepared for them that wait for him?

The Creator and Father of Spirits, the Most Holy; he only knows both the greatness and beauty of them.

Let us therefore strive with all earnestness, that we may be found in the number of those that wait for him, that so we may receive the reward which he has promised.

But how, beloved, shall we do this? We must fix our minds by faith towards God, and seek those things that are pleasing and acceptable unto him.

We must act conformally to his holy will; and follow the way of truth, casting off from us all unrighteousness and iniquity, together with all covetousness, strife, evil manners, deceit, whispering detractions; all hatred of God, pride and boasting; vainglory and ambition.

For they that do these things are odious to God; and not only they that do them, but also all such as approve of those that do them.

Whoso offereth praise, glorifieth me: and to him that disposeth his way aright, will I show the salvation of God.

TRUTH STUDENTS OF CHICAGO.

All communications to the Truth Students of Chicago should be sent to Mrs. S. L. Weld, Corresponding Secretary, 4162 Berkeley Ave., Chicago, Ill.

The regular meeting of the Truth Students of Chicago met as usual in room 600, Masonic Temple, June 1st. Mrs. Sara Louise Weld took charge of the meeting and read the following paper entitled, "The Gracious Invitation."

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

This is the gracious invitation extended to every soul. These words have less of command in them than appeal; a gracious inviting, combined with a promise of rest, and an assurance that the yoke is easy, and the burden light.

Taking this invitation to mean, according to the letter, that the man Jesus, with his soul illumined as no other soul had ever been, and yearning over the multitudes that come to him hoping that in some way they would find relief from their many burdens, opened his lips and out of his great love for them spoke these incomparable words, inviting them all to come to him and learn the Truth, knowing full well that if they would open their souls to the light, into which he could lead them, they would find the burdens rolling off, and a rest from their constant struggle with ceaseless labor. These words have been a blessing to many, viewing them simply as has been stated, but we find in them a deeper meaning, and realize that this invitation has always been ready for man, for it is an appeal of his higher self to his lower nature, and he has treated it as he would, either not recognizing it, ignoring it, or making all manner of excuses for putting off accepting it to a more convenient season.

There is a great supper, a wonderful feast prepared, and he who prepared it commands all to come,

for it is written, he "bade many," saying, "Come, for all things are now ready," but it is the same invitation taking a more imperative form. Those who have accepted this call to the supper have found it a meager or bounteous feast according as their ability to appreciate the spiritual riches prepared for them has been developed.

As Truth is immutable, so is this invitation changeless. It is also universal and given to all souls alike. There is appropriate food at this spiritual feast for every degree of soul. The milk of the Word for those yet in their infancy, and the strong meat of the Word for those who have attained maturity or the manhood of the soul. This supper is wonderfully adapted to all, for those who come up to it partake only of the food which they are able to digest. The food which is beyond their present power to assimilate they do not recognize.

Read a beautiful poem to a number of people, a poem finely expressed with a pleasing sentiment running superficially through it, but with a depth of meaning in its lines for those who can see it. Some will appreciate its literary value; more will be pleased with the sentiment; a few will detect the deeper meaning, which is the thought that inspired the poet to write it. Each one has taken from the poem just what he was ready to appreciate. We are able to discern the Truth according as the eyes of our souls are open to the light. The man who attracted but one talent to himself was probably satisfied until his spiritual understanding was developed to the degree when he could attract more talents, then his soul hungered and thirsted until he was fed with stronger meat at the table prepared for him in his own higher being. No matter how deeply souls may be immersed in the depths of ignorance, they feel at times a drawing toward that which is higher, a dissatisfaction with their continued efforts to feed on husks. Material things, even to the most worldly, fail to give the pleasure which is

expected of them, and the soul blindly gropes after something more satisfying. Were it not that the divine Ego is continually saying to the soul, "Come up higher," there would be no aspiration in the soul for higher knowledge, no longing to arise and go unto the Father. Never while there is a soul to save will there cease to be the pressure of this invitation of the Divine within us to the human, "Come unto me, all ye that labor and are heavy laden." Every one born into the flesh has the power to accept this invitation.

In accepting an invitation we should not only signify our desire to accept, but should enter into the spirit of the occasion and try to fully understand all that it means to the one who extends it, and all he wishes it to mean to us who are invited, that the one who desires our presence, and we who enter his, should be in such harmony that the greatest amount of good may be experienced by all, and the purpose for which the invitations were sent forth may be accomplished.

If we realize that this invitation which we are considering is really an opportunity to go back to our Father's house where there is bread enough and to spare, is it wise to put off accepting, or allow every little thing to stand in the way of availing ourselves of the abundance which is ours according to the will of the Father? For it is well to remember that "it is the Father's good pleasure to give us the kingdom." It is His pleasure to give us the power to appropriate all that constitutes the great supper. The bread and the water of Life are freely offered. Let us partake of both, working with the law that the Divine may descend into the human, and the human ascend to the Divine, the soul thus accomplishing its journey back to God from whence it came.

The difference we see in those around us is due to the fact that some souls are not awakened to hear the voice within calling them to their inheritance; others have become conscious of the spiritual feast

and have partaken of it according to the degree they have hungered and thirsted after it. It is simply a matter of the different degrees of unfoldment, but we can all sit long at this supper, satisfying our soul hunger until we become conscious of the Lord in His glory; the full Expression of Infinite Principle; until the Divine and the human are at-one, and we can enter into our inheritance as the Sons of God.

Scientifically this is true. If we study the nature of man and the nature of the Divine Principle, we shall see the relation of one to the other, and it will be proved to us that this is Truth. But there is something more for us to do, and this is to *feel* the truth of it all. It should not only be to us a science, but a religion, for one's religion shapes his conduct as a mere intellectual belief can never do. The head and the heart should go together, and in this union we shall have results which will be apparent to all, and they will take knowledge of such souls that they have been with Jesus in whom is the Christ or Truth made manifest.

There is nothing that we need for our highest development that is not found within our own being; no aspiration need be quelled, no longing of the soul unsatisfied. There is nourishment for the soul from its first feeble efforts to become conscious of its true self, even until it is fully awokened into a consciousness of its likeness to God and is satisfied.

THE MEETING OF JUNE 15TH.

Mrs. Harriet De Lano Pool, leader. Subject: "Non-resistance."

The following affirmations were said together:

"With a full realization of what I am, and of my relationship to my Source, I claim that Infinite Wisdom leads me in all my ways; Divine Love controls my every act, and Infinite Substance supplies my every need, when I let the Spirit work through me."

"Thy will be done," was held in the silence.

Mrs. Pool spoke to her subject as follows: Too much

stress cannot be laid upon the use and understanding of words, and avoiding negatives that produce undesired conditions. At first glance non-resistance might seem negative; as not to resist might imply passivity, but transpose it for a moment, *resist not*, and you have a strong positive command.

Neither stillness nor poise mean inactivity, but steady, regular, harmonious activity. A pendulum standing still does not accomplish its mission — it must be set in motion, but at first it will swing very rapid and make long sweeps from side to side, which is as discordant and contrary to its nature as it was before. Leave it alone and it will settle down to a rhythmic action, keeping perfect time, or, in other words, it becomes poised. To be non-resistant we must be poised — the pendulum must swing the same every time. Oftentimes the very effort made to resist some undesirable condition or circumstance will so impede the action of the law that we bring about another equally undesirable result.

When was religion ever lifted higher or made more exalted through argument? Have not forbidden fruits ever seemed the most luscious to the youth? Parents make their greatest mistakes by forbidding certain privileges to their children; the very thought of resistance makes them more keen. We are told to "agree with our adversary quickly while we are in the way with him;" that does not mean to fellow with him or abide with him, but "while we are in the way with him." The "way with him" may not be "*the Way, the Truth and the Life,*" but never by argument or opposition will we get out of his way, but by acknowledging that "in his way" is all right for him, and by appeasing him very often by simply ignoring him we get back into our own way, for if we ignore anything negative we do not recognize it. A headache is perfect as a headache; it has all the symptoms and indications that go to make it up; there is nothing lacking; as a headache it is a good one, perfect in every sense; but it is *not* good for you,

you do not wish to abide in "the way" with it; but agree with it, don't fight it, acknowledge it is doing its best according to its kind, but it does not belong to you. Do not sit down and accept it passively, neither resist it as something unjust; you have consciously or unconsciously set the law into operation that has caused it. Never quarrel with it, but let it go its way and you go your own way.

This trying so hard to resist what you do not wish, produces worry and anxiety. Worry, it has been said by someone, is the pair of shears that clips the cable that controls the motor. God is Omnipresence, or the Power. The engine in the power-house is enactive, but the motor will come to a standstill if the cable is cut. The engine is the Law, and will act for us and not against us if we let it. Omnipresence is enactive, but unless we put ourselves in touch with it, we will not receive the benefit. Omnipresence is non-resistance; it never deviates from its course, but we may resist its beneficent efforts; when by just letting it, we may find peace.

Jesus did not resist the devil when he was tempted, neither did he wrestle with him, but he answered him in his own language, and the devil had no defense to make. By resisting evil we clothe it with a power that does not belong to it. Right here, however, is a very fine point that bears much study, it brings us back to the necessity of recognizing the use and meaning of words. It is the swinging of the pendulum. As much harm is wrought from the teaching, "There is no evil" as in the recognition of it. There must be a deep line of demarkation drawn between freedom and license. Impulse is often the leading of the Spirit, and should not be resisted; at the same time impulse may spring from mortal sense desire, and that when allowed to rule becomes license, Truly, there is no evil in the sense that God is All, and all is Good. We are not bad, but sometimes the things we do are bad. If we resist not evil, but cleave only to the Good and pure, all that is evil will fade away, and return to its native nothingness.

— HARRIET DE LANO POOL, Sec. *pro tem.*

CONDENSED TRUTH.

BY VARIOUS WRITERS.

The latest fad is the "mind art," promulgated by a Professor Elmer Gates of Washington.

According to Professor Gates, BUILDING A BRAIN. every man is the architect of his own brain. That organ, being a piece of physical mechanism, can be built to order, altered, changed in structure, regulated.

The brain cells are physical units. They must be educated, stimulated, cultivated, just as other parts of the body are cultivated by use, exercise and training.

There's nothing new.

But the theory is true.

And being true it explains and illustrates certain phenomena.

For instance, Professor Gates says:

"Let a person devote an hour a day to calling up a certain class of uplifting emotions and memories, which in ordinary life are summoned only occasionally. Let him do this as regularly as he would take physical exercise, and at the end of a month he will be able to note a surprising change, which will be apparent in all his thoughts, desires and actions."

True, but not new.

Professor Gates might have learned this fact from an old book, which says:

"As a man thinketh in his heart (mind) so is he."

The transforming power is lodged in the mind. He who generously thinks and acts becomes generous. Every repetition of a generous thought or deed develops the cells in that region of the brain. Blood flows to that part of the mind machine, constructs, multiplies, enlarges.

Here the theologian and the scientist join hands.

The moral law and the physical law are the same. Both Materialism and Christianity teach that every

good action makes a man better and every bad action worse. Neglect your body, and you have disease. Neglect your mind, and you have disease. Educate both, and you have power.

Within certain limitations one's moral and mental self is self-constructed.—*Kansas City World.*

Prefacing his remarks with the announcement that, as it had taken forty years to change his own opinion, he would not attempt OLD BELIEFS OUT OF DATE? to change that of his audience in forty minutes, Dr. Lyman Abbott Monday night attacked "the carpenter theory" of the earth's creation, and declared the Bible not an infallible divine revelation, but "a record of human religious experiences." Five hundred persons listened to the address, which was delivered at the banquet of the Congregational club at the Auditorium.

"I have a respect for the old theology," he said, "because I have in my archives a statement of its tenets drawn up by Lyman Abbott when he entered the ministry. However, I burned all my sermons years ago, and I say today that I cannot doubt that the change from the old to the new method of thinking in religion is important, radical and revolutionary.

"A typical departure is the renunciation of what, with too little reverence, was once called the 'carpenter theory' of God's creation of the world. It was the belief of the old religion that the earth was turned out as in a lathe and later embossed with mountains and decked with verdure. It was the thought that God worked upon the earth from without. The newer thinking conceives the Deity working from within.

"As the soul makes your body and controls it through life, so God made the world and controls it from within. There is no riot of forces — the world is not like an engine which God starts and stops at will. I say that God is in all flowers and birds and clouds, and that is not pantheism, either. Pantheism

believes that God is the sum of all phenomena, which is entirely different from the belief that God is in all phenomena.

"The Bible is not a book in which fifty or sixty writers tell what religion is, but it is a record of their religious experiences — a record of their consciousness of God. And so it is that the various accounts are not all consistent; they differ as the personalities of the writers differed. They were human; they were imperfect men, those who wrote the Bible. They stumbled as we stumble." — REV. DR. LYMAN ABBOTT, *Chicago Tribune*.

A brief suggestion which was made by Dr. Addison Ballard in a letter to *The Tribune* the other day has aroused some attention "ÆVOLOGY." and deserves more. It was to the effect that in some college or university there should be undertaken the systematic study of the science of the prolongation of human life, under what might be called a "Chair of Ævolution." To some this may have seemed impracticable, visionary, even fantastic. But such judgment was not wise. Surely there is nothing of more practical value than that which tends to conserve and to increase man's most prized possessions, and surely there are few things which men prize more than life. "All that a man hath will he give for his life." Amid our studies to gain distinction and power and wealth and pleasure, then, what can be more fitting than to study that to which these are mere ministers and upon which they all depend? We study biology in the hope of learning the secret of life's origin; and we study psychology to learn all we can about the spiritual manifestations of life and, if possible, to get some glimpse of life beyond the veil which men call death. Why not, with comparable earnestness and system, study the art of making as long as possible the space between the cradle and the grave?

Dr. Ballard suggested in his letter some of the

studies such a science would involve. Naturally, it would include at least some portion of biology and of psychology. Physiology and hygiene and both private and public sanitation would likewise be included. Air, food and drink and methods of taking them would be considered, together with sleeping, exercising and all the physical functions and activities. But the science of "æiology" would go further than these. It would institute research into the influence of mind over matter, into the effect of mental upon bodily conditions. It would study the relationship of cheerfulness, contentment and happiness to longevity, and the connection between serenity and health and between mental distress and physical disease. Thus the various pretensions of mental healing, "Christian science," and the impressive phenomena of Oriental occultism would become subjects of authoritative and determinatory investigation.

We shall not be so rash as to venture any estimate of the results of such study and research. But it can scarcely be disputed that such a sphere of investigation would be both legitimate and promising. It has been bluntly remarked that we should be far better off if we took as much care in and devoted as much study to the propagation of the human race as we do to the raising of thoroughbred horses and cattle. We may add that we might also be better off if, in addition to research into biogenesis and all possible attention to therapeutics and surgery and what not, we gave more systematic and scientific attention to the general caring for and culture of and prolongation of life after it has had its genesis and before it is compelled, if ever, to intrust itself to the hands of the physician and surgeon. There are many ways in which educational foundations might be—and have been—established that are far less practical and far less promising for the welfare of humanity than that suggested by Dr. Ballard—a "chair of æiology," for the study of "the science of the prolongation of human life."—*New York Daily Tribune.*

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

134. I read: "All power is given unto me in heaven and in earth," but still I am not in conscious possession of this great power. How can I develop it? -- MRS. R. MC.

First, by recognizing that the source from which you came is Omnipotence—all power; that you are the visible expression of this source, and that dominion is an inherent quality. Then, the next step is to cultivate a habit of thought which, through strong, positive affirmations, will release this infinite force, this spirit of the Almighty, which is capable of mastering every condition. Constantly affirm your power until you feel within you the stirring of this Divine potency, and you will behold within yourself, as in a mirror, the character of God, and will be changed into the same image from character unto character, by the Spirit. Then comes the realization of your power.

135. Please explain 4th verse of the 43d chapter of Isaiah.
—M. M.

"Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life."—Isa. 43:4.

This is the promise of the Lord unto Israel, that, because of His great love for them, they were precious in His sight, and he would bless and increase their numbers until they were a great nation. Spiritually interpreted, it means that there is within us a realm of consciousness where our more spiritual or religious thoughts are centered. These are represented by the Jews, or children of Israel. These ideas are precious, and Love (the Lord), working in and through these thoughts, attract other ideas from every other plane of consciousness, redeeming them and lifting them up to this higher Spiritual plane, until the whole man is glorified.

136. I am living among people who are not interested in New Thought, and feel it a great hindrance in my unfoldment.

ANSWERS TO QUESTIONS.

How can I make progress under such circumstances, and would you deem it wise to go away from such surroundings? —G. B. H.

While it is certainly a great help to one to be associated with people of kindred thought and purpose, yet one's progress should not be contingent upon environment. Make your environment, whatever it may be, serve you as an aid in the unfolding of your character. Look upon everyone as spiritual, whether they may be expressing that spirituality according to your ideas, or not. Live the life yourself; be cheerful and happy, looking for opportunities to serve those around you; demonstrate your dominion over yourself mentally and physically, and you will have enough to occupy your attention. Remember, the beautiful lily has its roots in the black mud of the river bottom and draws its nourishment therefrom; so we, by recognizing all things as potentially spiritual, and the present condition as necessary to our growth, may expand like the flower. So, we would say, do not leave your environment, but change your mental attitude toward that environment; pour out your love upon all about you, create your ideal in your own heart, and external conditions will change.

138. Can anything prevent the unfoldment of the soul? We set our ideals high and endeavor to reach them, but we are disappointed, we have pain and sorrow and suffer defeat on every side, and we ask -- "Why can I not demonstrate over these things and unfold what I seem to see are the inherent possibilities of my soul?"

—M. J. Q.

No, there is nothing which can prevent the unfoldment of the soul. Our lack of understanding, or a lack of persistent effort, may retard the unfolding, but cannot prevent its final achievement. Some one has said, "There may be delays in life, but there are no failures," and we might add that it may be that these seeming delays are but different processes in the work of development. The pain and sorrow and seeming defeat are but occasions to grasp with new power the Divine energy which is

ours, and rise to higher, because more spiritual, planes of consciousness. We hesitate sometimes, and are almost ready to draw back from the struggle which this progression entails, but this is the time to press on with greater determination than ever before, and the reward comes in the glory of the awakened soul.

C. W. B.:— In answer to your question as to whether or not I knew of any one who had demonstrated prosperity by holding the prosperity thought, would say that the word prosperity covers much ground. Some people would consider themselves prosperous if they had enough to meet their daily needs, while others would not be satisfied with anything less than millions. To me, prosperity is an adjustment of the income to the outgo without friction, worry or anxiety, and I do know of quite a number who have attained this place of harmony in matters financial. They have become satisfied with the bounty of God, and this is true prosperity.—C. F.

Dr. Holcomb's "Aphorisms of the New Life:" "The old life is entirely subjugated and separated so that the man is not in it, but governs it from a higher and more interior standpoint. The new life, or proprium, is positively a new creation from the Divine Substance—a new life from the Lord, given us to feel and enjoy as if it were our own. It has never sinned and never can sin. When we enter into its possession we can say with the Lord Himself, 'Which of you convinceth me of sin?' 'Put on the new man, which after God is created in righteousness and true holiness.' (Eph. 4:24.) 'The whole creation groaneth and travaileth in pain together until now . . . Even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body.' (Romans 8:22,23).



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On July 9th the members of the affiliated centers in the Chicago New Thought Federation held a large basket picnic at Camp Good Will at Evanston. The principal address was delivered by J. C. Kenworthy, of London, a friend of Tolstoi, Ruskin and Morris.

Charles Edgar Prather, business manager of UNITY, delivered a lecture on "The Spirit of the New Thought" in the Court House at Holton, Kansas, on Sunday afternoon, June 19th, under the auspices of the Divine Truth Home, which is ably conducted by Mrs. Vivia A. Leeman.

Mrs. Annie Rix Militz was one of the good speakers at the convention of the World's Unity League, which was held at the World's Fair June 28-30th. This League is an extension of the World's Parliament of Religions, and its bond of union is very broad and noble: "Recognizing the interdependence and solidarity of humanity, we will welcome light from every source, earnestly desiring to grow in knowledge of Truth and the Spirit of Love, and to manifest the same by helpful service."

WEE WISDOM, our 16-page monthly paper for children, is the only children's paper published in the New Thought. It has several thousand readers, but it should be in every home. Unity Tract Society having purchased the entire stock of that excellent book for boys and girls, "Elsie's Little Brother Tom," we will present a copy to every new subscriber to WEE WISDOM when the full subscription price of 50 cents is remitted, but you must make request for same when ordering. The regular price of "Brother Tom" is 75 cents.

The promoters of the Metaphysical College have removed their office from 3036 Lucas Ave., as below. Correspondence with teachers in every line solicited. Higher Thought Reading Room, Room 53, 715 Locust Street, St. Louis.

REV. VINTIE ROOT McDONALD, Manager.

The New Thought Convention.

ST. LOUIS, OCTOBER 25TH TO 28TH INCLUSIVE.

President, Rev. R. Heber Newton, D. D.; Vice-president, Ursula N. Gestefeld; Secretary, Eugene Del Mar; Assistant Secretary, John D. Perrin; Treasurer, H. Bradley Jeffery; Auditor, Bolton Hall; Executive Committee: Margaretta G. Bothwell, Eugene Del Mar, Bolton Hall, H. Bradley Jeffery, Charles Brodie Patterson. Advisory Committee: Nona L. Brooks, Henry Harrison Brown, Helen Campbell, M. E. Cramer, Sarah J. Farmer, Esther Henry, Mary Robbins Mead, G. H. Moulton, John D. Perrin, Charles E. Prather, H. H. Schroeder, Joseph Stewart, Helen Van Anderson, J. W. Winkley. Hon. Vice-Presidents: Georgina I. S. Andrews, A. P. Barton, Kate A. Boehme, H. B. Bradbury, George E. Burnell, Fred Burry, Alice M. Callow, Egbert M. Chesley, Susie C. Clark, W. J. Colville, Minnie S. Davis, R. C. Douglass, Horatio W. Dresser, James A. Edgerton, Charles Fillmore, Mary D. Fisk, Horace Fletcher, Henry Frank, W. C. Gibbon, Emma Gray, Louise K. Harnett, Fannie B. James, Lucy A. Mallory, Francis E. Mason, Anna W. Mills, Florence Peltier, W. P. Phelon, George Ricker, Woodbury Sawyer, Cassius A. Shafer, Alice B. Stockham, Sara Thacker, Elizabeth Towne, Ralph Waldo Trine, Paul Tyner, S. A. Weltmer, Lillian Whiting, Ella Wheeler Wilcox, J. Stitt Wilson, Henry Wood, Jane W. Yarnall.

Enthusiastic reports are being received from all parts of the country of the great interest being taken in the forthcoming Convention to be held in Music Hall, St. Louis, October 25th to 28th. The Pacific Coast States are especially working hard, and will require special cars for the delegations.

The Convention will be held in the most beautiful month of the year, when it is neither too hot nor too cool.

Any New Thought people attending the Fair prior to the Convention may have accommodations provided for them by addressing Rev. J. D. Perrin, 4606 Morgan St., St. Louis.

It is probable that the closing night of the Convention will be devoted to a grand reception on the Fair Grounds.

Indications are now that there will not be a seat left on the opening day. Tickets are being taken rapidly, so all who wish to avail themselves of the better seats should send in their orders at once and not leave the matter till the last minute. Season tickets with reserved seat cost \$1.00.

There will be a special booth in the rotunda for the display of New Thought periodicals, books, etc., and each publisher and author expecting to have space therein should send Mr. Perrin word to that effect at once, giving an estimate of the amount of space required. There will be no advertising of papers, etc., outside of this booth.

The chorus of 300 voices will be inspiring in itself. The singing will be largely congregational, led by Prof. LeRoy Moore, of Kansas City, Kansas. Come prepared to sing.

Invitations to speakers for the program have been sent out by the Executive Committee, and acceptances have already been received from the most prominent advocates of the New Thought, authors and lecturers. Never has there been such an opportunity to come into personal acquaintance with advanced thinkers.

Nancy McKay Gordon has been appointed chairman of the Reception Committee, *vice* Mrs. Medcraft resigned. This committee has established at the West End Church of Practical Christianity, corner West Belle and Vandeventer avenues, St. Louis, a free reading room and library, information bureau and place to rest. All publishers are requested to donate reading matter, periodicals or books. Orders will be accepted for subscriptions, etc., by the Committee. Mrs. Gordon's address is 4606 Morgan Street.

All New Thought papers owe it to their readers to give them as full and complete information of the forthcoming Convention as possible. This will be the best opportunity to visit the world's greatest fair and attend the Convention at the same time.

CHARLES EDGAR PRATHER,

Chairman Publicity Committee,

1315 McGee St., Kansas City, Mo.

TO ALL NEW THOUGHTERS.

Under the auspices of the Reception Committee of the NEW THOUGHT CONVENTION to be held in St. Louis next October, there has been established a local centre for all New Thoughters, who may visit the Fair during the Summer and Fall. This centre is universal in scope and purpose. It will consist of reading rooms, an information bureau, and a rest room. All the periodicals and the best literature, philosophical and metaphysical, will be found on the tables. St. Louis is the centre of interest for the world today, therefore let us take advantage of it. We ask of you for this New Thought library a response as immediately as possible. Authors, send us your books. Editors, send us your periodicals and magazines. The room will be open every day and some one in constant attendance to answer questions and give information, and they may be found at 3907 West Belle Ave. For further particulars address,

NANCY MCKAY GORDON, Chairman Reception Com.,

4606 Morgan Street, St. Louis, Mo.

The New Thought In Music.

Correspondence course. Address, HARRIET AYER SEYMOUR,
4 West 37th Street, New York City.

REVIEW OF NEW BOOKS.

BY J. H. C.

All books mentioned in this department may be obtained direct from this office.

THE EVOLUTION OF THE SOUL, by Thompson Jay Hudson.

Dr. Hudson is an acknowledged authority on psychological subjects, and during the ten years which have elapsed since the appearance of his first work on this topic, "The Law of Psychic Phenomena," he has become more and more widely known and read, and his books deservedly occupy the prominent place they now hold in metaphysical literature. He finished his life's work with the publication of "The Law of Mental Medicine" in 1903, and this present volume consists of a number of essays which were found among his effects after his death, and which supplement these previous books. These papers are written in the author's characteristic style, clear and comprehensive, and much attention is given to Telepathy and Hypnotism. While the books will not create the interest which the first and greatest of Dr. Hudson's books did — "The Law of Psychic Phenomena," it will be read with profit — by those who are interested in psychical research. There is a good portrait of Dr. Hudson and also a biographic sketch which add to the value of the book. Price, \$1.20 net; postpaid, \$1.30. Published by A. C. McClurg & Co., Chicago, Ill.

A GIANT AND A PYGMY, by Ruth A. Gustorf.

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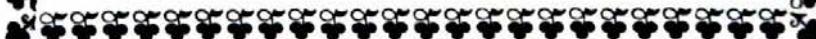
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DRUGS AND MICROBES.

BY C. F.

 STEADY, well equalized flow of blood in the organism is the foundation of physical health. The blood, however, is the visibility of an invisible energy, which has its source in a still deeper propelling power. Each corpuscle is charged with a force and intelligence that carries it to its appointed place. The drug doctors strive to increase this life-flow with material compounds, but because it does not have its source in drugs, they meet with indifferent success.

Drugs do not originate life, consequently the oceans of medicines that have been swallowed by humanity have not given life to a single blood corpuscle. Medicines do, under certain conditions, produce effects in the body, but it is admitted that these effects are reactionary. The liver is moved to activity because it rouses itself to expel the poisonous drug. The remedy is not constructive—no permanent energy is added to that organ. So the stomach is spurred to throw off accumulated food in its effort to get rid of some obnoxious drug. But natural nutrition is not restored, simply a forcing out of the food in a partially digested condition. This process is repeated again and again so long as the organ has the power to resist the poisonous compound, but eventually it becomes discouraged at the repeated onslaughts and gives up trying to expel the enemy. Then the patient calls for a new and more powerful drug, the old one no longer does the work. The work really is being done by the outraged organ—the drug being a destroyer instead of a helper.

If drugs are not life-giving, they are an incubus to the system. They impose upon it material substances that are not food, and not life-giving, therefore they are a burden that finally breaks down the strongest organism. The claim that drugs help nature to heal is not being sustained by modern research. Doctors are rapidly changing their ideas about disease as they get reports from the scientists of the laboratory, who study causes. The Old School doctor sees the external appearance of inharmony, and has his remedy at hand to cure it, not seeking the cause. If it is fever, he thinks by reducing it he will cure his patient, so gives a drug that weakens the heart action, and thus lowers the temperature. But the New School doctor says that fever is a good thing—that it is nature working to throw off some disease that lies back of it. He says, Do not reduce the fever, nor in any way interfere with the forces that are trying to eradicate the enemy within, but find him, and put him to rout—then when you have healed your patient the fever will disappear. This is good doctrine, and is acceptable to all fair-minded people.

So it is coming to pass that doctors are searching out causes, and drugs are fast losing their popularity in consequence.

Bacteriologists are dissipating ages of foggy ignorance and superstition from the minds of doctors. They find a little microbe to be the invisible worker in every disease. There are a few exceptions, but it is safe to say that all diseases are physically manifest in colonies of microbes. When these little workers were first discovered, it was taken for granted that they were the cause of the trouble, and healing was a simple matter of destroying them. So there has been a great running to and fro by bacilli students for an agent that will kill disease microbes. They have discovered that they can scatter the microbes working at a certain place in the organism by turning loose among them other microbes of a similar nature.

The colony that is feasting upon the patient's tissues are pounced upon by a more vicious army of like character, and in the battle which ensues the patient temporatially, at least, has a rest. This is the lymph remedy. Animals are inoculated with the disease, and when the corruption has reached a certain stage serum is drawn off, bottle up and purchased by doctors to squirt into the blood of men and women and defenceless little children! The theory is: If you are diseased, get more disease and you will get well.

But, thank God, there is division in the bacilli school. It is found that the serum does not eradicate the disease from the system, but only scatters it, to eventually break out again in some weak spot. So honest observers of this could not but conclude that a remedy that did not destroy the microbe was a failure, and they have so proclaimed. This division has led to still deeper investigations and conclusions. Those who study the microbes find that under some conditions they are builders instead of destroyers, and that the destructive tendency is caused by some influence brought to bear upon them from unseen sources. So this new school of bacteriologists are now proclaiming: Do not try to kill the microbes, but find out why they destroy the body tissues under certain conditions, and help to construct them under others; in other words, find the cause that makes these industrious little builders of the body its destroyers. They are searching among material elements for these causes, and they do not agree. Some say it is the water we drink; others that it is the air we breathe, and others that it is the food we eat. They have observed that microbes have intelligence, but they do not seem to catch the connection between that factor and a cause like unto it. Because microbes have material bodies, the assumption of material research is that their origin is wholly in matter.

Another kind of science is necessary to supply

this missing link, and that is the science of mind. The science of Spirit lies still higher in the realm of causes. If these germ-studiers would incorporate into their science the power of thought as a moving factor in microbes, their origin would be speedily revealed. Thoughts make microbes, and thoughts direct them in their body-building, or the opposite.

Let us illustrate with the case of a little girl with diphtheria, who was given up by the physician in attendance. The mother sent for a Science healer at one o'clock at night. The little one was struggling for breath, and the healer was at first dismayed and almost hopeless. But with God all things are possible, and a realization of this put away all thought of the impossible. The usual denials and affirmations were made; realizations of the One Perfect Life, and all the various mental attitudes and processes and prayers were brought to bear without apparent result. The bodily discord seemed beyond the reach of ordinary methods. Then came the thought: "These are little intelligent beings at work here in the name of their master who is called 'Disease.' Speak to them and they will listen." With this key the healer began to talk to the vicious colony of microbes. First they were told to be still. Then the message of Divine Harmony was sent into their discord again and again. Then they were told that their name was not disease, but health, and that their true office was to build up life instead of to destroy it. They were told again and again how free they were from the discords of mortal thought. In half an hour the patient was breathing easier, and by morning was out of danger.

This method of speaking direct to these little agents of the mind has been pursued in many cases, and the results are demonstrations of the truth that they do understand and obey. Of course, the trained and experienced mental healer has various ways of treating his cases, no two being handled exactly alike. He should know the difference between a conscious and sub-conscious cause, and how to handle each.

Microbes are sub-conscious, or secondary movements of mind. As disease producers they have been thrown into disorder, or made vicious, by a thought projected into their midst from the conscious mind.

Primarily, these life germs are in harmony, and their office is to keep every part of the body in health. They do this if left alone, but the conscious mind, ignorant or willfully running counter to the law of its being, is constantly sowing discord in their work. A thought of anger throws them into great confusion, and they become angry and fight among themselves, and kill one another. Then the doctor says the patient has a fever, which he gives various names. If anger and impurity are combined in the cause, he may name it typhoid fever, which has to run its course. This "running its course" of a fever is another name for the daily battles of the microbes. They fight, and the temperature rises according to the fierceness of the battle. This is continued until they are either depleted or harmonized, then the patient recovers. If they destroy one another wholly the patient loses his body vitality, and has to leave the flesh.

It may be laid down as an unvarying law that every thought that forms itself in the mind of man, sooner or later manifests in organized infinitesimal beings in his body or environment. These minute beings build the body of flesh and sustain it. We name them life-giving germs if they are harmonious, and microbes and bacilli if they are in discord. The important thing to know is that we create them by our thinking, and that the pains we feel are the voices of the microbes crying out in their misery, being compelled to do that which they feel to be opposed to the law of nature.

Then the one, and only remedy, for the eradication of all microbes, *i. e.*, all diseases, is: *think right thoughts*. This is no recent discovery. Solomon wrote, "As a man thinketh in his heart so is he." Jesus said that a man should be held accountable for his lightest word or thought. Modern science is simply establishing what the wise of all time have known: "Commit thy works unto the Lord, and thy thoughts shall be established." (Prov. 16:3).

OPTIMISM.

BY ALFRED TOMSON.



“ WISH I could say with you, that I am an optimist, for I am inclined to look on the dark side.”

The above is quoted from a lady friend's letter. My answer to her follows:

“ Last evening's post brought your letter, which I read with interest. I am answering this morning. We are having a blizzard of wind and dry snow today, and it is pretty cold, too, but I don't mind it. True, I am not forced by circumstances or duty to be out in it. Even though I were, I would try to face it without complaining. As I look out of the window and see how the wind is hurling the snow about, I am thinking of the poor people who have to be out in it; of the stock exposed to the bitter blast. As I witness this fury of the elements, I hope that the power divine does in some way temper the storm to the shorn (and the unshorn) lambs, and those that are not lambs. Then from another point of view, I see something of grandeur and beauty, certainly of power, in this fierce activity of dame nature. Then, too, I know that this blizzard, hard and discomforting as it may be for some to bear, will ultimate in advantage and blessing for all. It is one of those benefits that come to us in disguise. Just at this moment the wind is putting forth an extra effort to raise the roof above my head. Old Boreas is howling and roaring, tearing and swearing, screaming and streaming in forty directions at one and the same moment. And the snow, what an uneven contest it is carrying on! How it flits and flies, flutters and falls, sways and swirls about in a vast intersticed sheet, which, as it trembles and quivers, resembles nothing so much as the movement in a biograph. It is fascinating to stand at the window and watch it.

"I am a lover of nature. I admire and love her in all her visible and invisible forms, which speak to me in 'a various language.' I know of no expression of the outer world, of which I am a part, and, from which (in a sense) I live apart, but appeals to my love of what—in their most emphasized manifestations—we understand to be grandeur and beauty, and, at the same time, excites within me a lively interest in the mysterious secrets nature hides away in her beautiful bosom.

"I am a mountain man, reared and nurtured in the fastnesses of the mighty Rockies. I am from the West,

Where mountains high and flowing streams
Are canopied by the great sun's beams;
Where life is sweet and full of joy
For every soul, without alloy,
Who loves the valleys and the hills,
The canyon cascades and the rills.—
A land of fruits and a land of flowers,
Of sunny nooks and shady bowers,—
A realm of treasures in golden stores,
In silver, lead and copper ores;
Where roots and grain and grass abound,
Harvests of soft and fertile ground—
This is the land that I have known,
"Where God has built His blazing throne"
On mountain tops that touch the sky,
Where eagles scream and soar and fly—
This is the land that nurtured me,
A land ever shall claim my loyalty.

"For thirty years I have lived in the mountains of the mountain states. I have been in Nebraska a year and a half, and not yet further East than the river. But I long for the region from which I came — my beloved mountain country, with its glories of valleys and hills, its freedom and wildness of range and canyons, its sense and dignity of independence and equality. Have you, dear friend, ever tasted these qualities of the Infinite, which may be taken into partnership when one absorbs the inspiration that flows out of the soul of God always, where man

has not marred nor defaced the earth? With these impulses bearing me on life's wide tide, can you wonder I have an optimistic heart? I think the pessimist, dwelling amidst the shadows of mental gloom, where the cold atmosphere contracts every inspiration of light and joy and hope, not only loses a safe and solid hold on being and becoming, but excludes himself from mutual participation in life's natural and up-lifting activities, with those souls of sunshine and trust who find and follow the golden highway of happiness and peace.

"Were I a poet, I would sing more songs of joy than love; if a preacher, preach more sermons of goodness and faith, than of sin and unbelief; if a painter, my pictures would be the rarest combination of hues, with children happy in play, birds idle in song, and flowers of entrancing colors and perfumes, in the foreground, that all the fantasy and imagination my dreaming soul and hand of skill could trace on the canvas. However, as I am but an average, every-day man, I can only trim my sails accordingly, and float adown the river of Time to the bosom of Eternity, dreaming my dreams the while. Let no ugly form of bitter pessimistic unbelief and melancholy hide from my sight the fair forms of Faith, Hope and Love, my normal mentality assures me are my inherent right and my soul's divine dower. Bid me not sit down in darkness, but let me behold with happy eyes, with no beam nor mote to deflect the view, those beauties and joys I know in my dreams.

Let me dream, oh, let me dream,
And with prophetic eye,
Inspired as with angel sight,
Behold o'er mountains high
Night's drapery drawn aside,
And the dawn of glorious day,
When men shall live by love
And truth and peace alway.

"If the measure of my lines is not perfect, excuse that for the sake of the thought I would express."

WAR OF THE AURAS.

BY DAVID STORM.

WO individuals, opposites in complexion, character, temperament, sat facing each other. The dark and saturnine, the fair spiritual. The look of the former, born of animal discontent, was plainly imprinted upon every feature.

"Well?" she asked.

"You know," he muttered, "that I love you, yet you repulse me. You are just playing with me."

"Have I ever encouraged you?"

"No. Yet by every wile you make me love you."

"You are wrong," she said eagerly, "I've never wanted your love, or to have you love me. Such love as you seek to express seems a hideous nightmare," putting up her hand. "Don't try to tell me of it. It degrades pure love to call your mad cruel passion love."

"Teach me," he said persuasively, "the better way. I want to get nearer your ideal."

Turning, with quick, magnetic glance, revealing her charm for him, she said, with a winning smile, "Don't say this unless you mean it. I am weak enough to wish to help you towards my ideal. Gifted with the power of imparting, I might merely impress my thoughts without doing you any tangible good."

"Try me," pleadingly, "I promise you'll *not* regret it."

A radiant smile overspread, hovered o'er her features, lingering on her lips. Impulsively offering him her hand, she said, "As a student of the 'Higher Ideals' I bid you welcome. But beware of rash conclusions. In all things I shall look only for the best to be expressed by you. Now, first, never tell you love me. Prove it by the life you live." Just then came a rap—at her gentle "entreze," the door

opened admitting a fair complexioned man about forty, slightly but compactly built.

At the brief greeting of Elane and Waterville, a gleam of rage shot from Roswell's dark eyes as he beheld the new comer, indicating concentrated undercurrents of animal ferocity, that bode ill for Waterville if they ever had a physical encounter, those fierce gleaming eyes shooting forth flashes of hate.

"I have come," said Waterville, "to get some wise and true advise from my teacher," handing her an envelope. "Read this at your leisure."

She placed the envelope carefully in her desk, then cordially introduced the two men.

Waterville extended his hand fearlessly, innocently. Roswell smiled with a great effort. Elane watched both men with a calm deliberate scrutiny. Roswell was making a visible effort to conceal his chagrin at the interruption. Waterville conversed pleasantly. Presently Elane arose, saying, as she opened the piano, "Let's have a song. I've not heard any music for a long time, and music hath charms, etc." Seating herself at the instrument she gracefully ran her fingers along the keys, then said (petulantly for her), "I'd like to sit back and hear you sing, if I but dare, without being instrumental in causing the sound."

Roswell started forward impetuously, saying, "Allow me, Mademoiselle, to give you that pleasure?"

Elane started violently, then gasped, "Why, you never told me that you played."

Roswell's dark features looked as if carved in bronze, they were so rigid. "I seldom play only for my own amusement, but," pausing and bowing, "if Monsieur will accept my poor services and allow Mademoiselle her wish, I shall be only too happy."

"Only too glad!" ejaculated Waterville.

Elane arose hesitatingly and gave her place to Roswell. She turned to the music rack, wonderingly handed him the song mentioned, then sank into a

chair. The very difficult accompaniment was soon vibrating through the room, the rhythm of the song continually present, and in far more penetrating pathos than the most exquisite tones of Waterville's tenor voice.

After the song Elane dreamily said, unconsciously using Roswell's first name, "Herbert, play us something that you like yourself."

He, bowing his head absently in assent, was soon lost in the harmony of Schubert's Serenade.

Suddenly Elane placed her hand over her heart, gasping hurriedly for breath. Waterville seemed to understand. He sprang to her side, lifting and placing her limp and unconscious form upon the couch. Then he turned impetuously to Roswell, who had stopped playing, and startled, was hurrying to her side.

"Play, man, play for your life, or she'll never return."

Roswell sprang to the instrument, and "Alice, Where Art Thou?" was echoing through the perfumed air. With his dark face turned backward over his shoulder he intently watched Elane. He seemed to send his whole soul forth in music. Waterville stood statue-like, with fixed gaze upon the recumbent figure, but more the master of the situation.

Roswell was suddenly electrified by hearing his first name (unknown to Elane) "Herbert! Herbert!" in agonized tones, while Elane seemed struggling to free herself from the clutches of some loathsome object. Roswell, suddenly struck the opening chords of Mendelssohn's Wedding March. Almost instantly she opened her eyes saying, "I have seen; I know."

Both men hurried to her side. Waterville felt himself suddenly swept aside, turned and met a stinging blow upon the temple which knocked him senseless.

Roswell knelt beside the half-conscious Elane murmuring, *Ma charmante! mon ange amour de ma vie,*" and many endearing words. Suddenly clasping

her fiercely in his arms he seemed to be soothing her as a mother would soothe a weary child, until she seemed again to lapse into unconsciousness or slumber.

The sound of a clear silvery bell caused Roswell to start hopelessly to his feet, and turning to meet the accusing eyes of a majestic looking man of over fifty years of age, sternly demanded to know why he had been summoned. The new-comer appeared not to see Waterville's recumbent figure at his feet. Roswell stood as if he were dumb.

Again the stranger repeated his query: "Why am I summoned?"

"To save me," said a child's silvery voice.

Roswell beheld a sylph-like child glide towards the stranger, offering both her tiny hands.

"From whom am I to save you, my child?"

"From that cruel deadly serpent there," pointing past Roswell, whose startled and horrified eyes beheld an immense serpent coiled to spring at the child. He was unable to move, to help or protect her. Why was he held like a vise, and powerless? Who was the stranger? Who was the child? Where did that ominous dreadful serpent come from?

Again the silvery bell sounded in a clear vibrating tone, and a third voice rang out accusingly, "Herbert Roswell, the serpent is your idea of love and life. The child is innocence, perfect love, such as this woman in her thought conceives. This man whom you so ruthlessly dashed aside, is fearless, harmonious, wisdom. The aged and hoary locks of the old man are the footprints of time. See the result of what *your thoughts accomplished* would have been."

Roswell heard a faint cry, saw that tiny child enmeshed fold on fold in the crushing coils of the serpent. He was still unable to move or rescue her. The aged man also was equally helpless. The voice rang out, "The rock! the rock! can save her."

Roswell remembered. Elane had told him, "The stone which the builder rejected, the same is become

the head of the corner," and realized, like those of old, that no human aid, but "knowing" God, alone could save the child.

With beating heart, and a sickening sense of suffocating horror, he saw the coils slowly unloose, as though to devour its helpless victim, when he gasped, "O God! I believe, I know; only save her," and fell senseless to the floor.

LIFE IS WHAT YOU MAKE IT.

To the preacher life's a sermon,
To the joker it's a jest;
To the miser life is money,
To the loafer life is rest.

To the lawyer life's a trial,
To the poet life's a song;
To the doctor life's a patient
That needs treatment right along.

To the soldier life's a battle,
To the teacher life's a school;
Life's a "good thing" to the graftor,
It's a failure to the fool.

To the man upon the engine
Life's a long and heavy grade;
It's a gamble to the gambler,
To the merchant life is trade.

Life's a picture to the artist,
To the rascal life's a fraud;
Life perhaps is but a burden
To the man beneath the hod.

Life is lovely to the lover,
To the player life is play;
Life may be a load of trouble
To the man upon the dray.

Life is but a long vacation
To the man who loves his work;
Life's an everlasting effort
To shun duty to the shirk.

To the heaven blest romancer
Life's a story ever new;
Life is what we try to make it —
Brother, what is life to you?

— S. E. KISER.

Bible Lessons

BY C. F.

Lesson 8. August 21.

ELIJAH ON MOUNT CARMEL.—I. Kings 18:30-46.

30. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down.

31. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name:

32. And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed.

33. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.

34. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

35. And the water ran round about the altar; and he filled the trench also with water.

36. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

37. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

38. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39. And when all the people saw it, they fell on their faces: and they said, The Lord he is the God; the Lord, he is the God.

40. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and slew them there.

41. And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain.

42. So Ahab went up to eat and to drink. And Elijah went to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees.

43. And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times.

44. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.

45. And it came to pass in the meanwhile, that the heaven was black with clouds and the wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

GOLDEN TEXT—*If the Lord be God, follow Him.*
—I. Kings 18:21.

Elijah on Mount Carmel represents the I AM in realization of its unfettered power. Carmel means "the garden of God;" another authority gives it as "harvest, full of ears of corn." The idea is, a place in consciousness where we realize the fullness of our possibilities under the Divine Law. Jesus called it paradise.

The "altar" represents a fixed, definite centre in consciousness. As a matter of mental discipline this may first be of material appearance, "twelve stones." We develop character through mastering material environments, as a knife is sharpened against a stone. The result is the rounding out of the twelve fundamental faculties of the mind—represented by the twelve sons of Jacob; the twelve tribes of Israel; the twelve foundation stones, etc. Israel means, "one who prevails with God," and the necessity of the Divine character of our development is here emphasized. It is something more than mere intellectual development. Unless our character is founded in Divine Principle it will fall short. It must have the "Is-real" stamp all the way through.

But this doing all things in the name of the Lord does not free us from complying with the most minute details of environment. The altar is built up of stones, and they are used so long as needed. When all the faculties are fully rounded out we are set free from material bondage. Here many who go upon Mount Carmel spiritually, and there see their Divine possibilities, refuse to come down to the little duties of every-day life. They aspire to be mystics and adepts, and withdraw from the world. If they cannot go to a cave or convent, they get into the habit of evading the duties of the environment in which their lives are cast. Such are unstable, restless, ever seeking peace and never finding it. They will never

be masterful until they build the altar to the Lord out of the material conditions right at hand. Jacob said, "Surely the Lord is in this place, and I knew it not."

Here is sharply contrasted the worship or giving power to materiality on the one hand, the prophets of Baal, and spirituality on the other, the Lord, the God of Abraham. Because the things of time and sense have a necessary part in our lives it does not follow that we should acknowledge them as the source of our existence, and pour out to them our thought-substance, which is really the meaning of sacrifices offered on the altars of the Jews. Baal worship was a form of nature worship; earth, air, fire and water, in fact, nearly all departments of the external universe had its deity to whom sacrifices were made. All people who study materiality, and seek to find in it the source of existence, are sacrificing to Baal. This is strictly intellectual. But there are those on the soul plane who think they are spiritual because they feel the throb of nature and join in all her moods. They are closely allied to the Whirling Dervish, and dissipate their soul substance to the various forces of nature with which they are in love. Such must do away with this Baal worship, and call upon the life-fire of the Spirit to utterly consume every material phase of such sacrifice.

This realization that there is a Principle back of all manifest existence comes when we call upon the name of the *One God*. God is not divided nor separated into many—His name is I AM. Man looks upon the world without, and through his thought-substance weaves a web of attachment to it. This is to be dissolved in the highest development. The wood, the bullock and the altar are the vegetable, the animal and the mineral kingdoms to which the thought has linked the soul. It is this attachment that makes us sensitive to cold and heat, storm and calm, dampness and electrical conditions. These must be denied away again and again. This denial

is symbolized by the pouring of the barrels of water the first, second and third times. Then, when you have denied these elements any place in your consciousness, affirm the living fire of the Holy Spirit as the one and only source of your life, and a new consciousness will be yours.

The prophets of Baal are the many external impulses that sway the soul dominated by nature's elements. These are to be slain—"let not one of them escape." Kishon means "hard," "sore." To cut off these emotions that have been counted so dear, and treasured in song and prose, is a hard, sore process to some people.

After the soul has been cleansed of its material concepts of existence, a refreshing process sets in. It has been dry and parched in its search for the springs of life in nature-forms. When these false sources are all put away, the I AM must go up into the blessed Mount of Divine Realization in Spirit and meditate upon It. At first there may be no response discernible. But *persist*. The seventh affirmation opens the windows of heaven, and there is "a great rain."

Lesson 9. August 28.

ELIJAH DISCOURAGED.—I. Kings 19:1-8.

1. And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.
2. Then Jezebel sent a messenger unto Elijah saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time.
3. And when he saw that he arose and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.
4. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers.
5. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.
6. And he looked, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.
7. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat: because the journey is too great for thee.

8. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

GOLDEN TEXT—*In my distress I cried unto the Lord, and He heard me.*—Ps. 120:1.

In soul development there is often a reaction after a great effort. In modern mental therapeutics it is called “chemicalization.” This is the name given it by Mrs. Eddy, whose system of treating disease by denials and affirmations is widely used by modern mind healers. The claim is that the Truth in erasing error causes a commotion similar to that of the union of acid and alkali in chemistry. Many healers affirm that “chemicalization” is evidence of amateur healing—that the one who understands and applies the Absolute Truth should leave no remnant of error to cause a reaction. This is good logic, and it is a wise healer who constantly holds in his treatments that there shall be no “chemicalization” or reaction of any kind. If you anticipate this battle between Truth and error, you will help it to manifest. Again, those healers who have eliminated from their own minds the error which they seek to destroy for another seldom have “chemicalizations” in their patients. So it is found that the purer the mind of the healer the easier it is for the patient.

However, the soul is not transformed by a single overcoming. We do not attain heaven at a single bound. Too many factors enter into its construction to admit of such a radical change. The development is similar to that of transforming ice into steam. The ice is first melted into water, then raised to a higher vibration in steam. So the material thoughts in man have to be spiritualized, and the process is something more than the healing of a specific disease.

Elijah had called down the fire of heaven and consumed all his false concepts of God, yet he had other errors. He was violent in his methods. This violence is represented by Jezebel—the ruling

emotions on the physical planes of consciousness. This one is in sympathy with external nature, and when the I AM has denied away all these "prophets of Baal," and planted himself square on the One Formless Mind, this queen of the body fills the vacuum with her vibrations. There is in consequence a feeling of discouragement. The ecstasy of the Spirit gives way to a negative depression, which flows into consciousness from the "wilderness" of mortal thought.

This depression of Elijah after a great exaltation is paralleled by that of Jesus. After the baptism of the Spirit he was driven into the wilderness, where he was tempted by the adverse consciousness, ministered to by angels and fasted for forty days. This is all symbolical of mental activities that go on in the souls of those who are cleansing themselves from error consciousness.

The sleeping of Elijah under the juniper tree represents the abiding of the soul under the shadow of the "everlasting arms." If, when you are depressed after you have done all that you know to do in self-purification, you should withdraw into the silence and abide there in confidence and security. Then one of the invisible springs of light in the depths of your soul will open and the angel will touch you and bid you "arise and eat."

The eating of spiritual things is the affirmation of *spiritual sustenance*. The "cake on the coals and cruse of water at the head," are the thoughts, or words, which these things represent. When in this soul-silence you affirm that you are sustained and nourished by the Spirit, you are following the command of the angel, and are eating the cake and drinking the water. These are "at the head," place of intelligence. This eating of the "hidden manna" is to be done the "second time." In fact, it should become a daily habit.

"The strength of that meat" lasts "forty days and forty nights," which is symbolical of complete-

ness—four-square. Mount Horeb is a state of high spiritual realization, which is attained through this inner affirmation of invisible sustenance and nourishment.

Lesson 9, September 4,

ELIJAH ENCOURAGED.—I. Kings 19:9-18.

9. And he came thither unto a cave, and lodged there; and behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?

10. And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

11. And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:

12. And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.

13. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

14. And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away.

15. And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:

16. And Jehu, the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.

17. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

18. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

GOLDEN TEXT—*Fear thou not, for I am with thee.*
—Isaiah 41:10.

When the realization of our spiritual origin first makes its advent in the mind, and we affirm our dominion over all the thoughts of the mentality, there is established a very unusual power. We find that we can bring to pass the desired wish for ourselves or others with most marvelous alacrity, simply by affirming it, or speaking it aloud in the name of

God. This new-found ability leads up to an enthusiasm, and sometimes a domineering state of mind, and we become loud and boisterous in our champion-ship of the Lord. If there has been a natural tendency to leadership, and an ambition to reform the world religiously, this descent of the Spirit augments it tremendously. This is Elijah. It is the perpetuation of the Elijah state of consciousness that makes popery possible. Nearly all who are illumined by the *Power* of the Spirit in its early stages pass through this exaltation of the personality.

But this is not of the Lord, although great religious movements are set going by such enthusiasts and good ultimately ensues. Paul was possessed by this Spirit and went contrary to the expressed and, according to his own admission, plainly understood, guidance of the Spirit. He was so determined to explain his illumination to the Jews that he went up to Jerusalem in spite of warning, and suffered the consequences in years of imprisonment. He is also responsible for the ecclesiastical machinery of the orthodox church, which is no part of Jesus' philosophy. Paul's innate ambition took a religious turn, and he made an institution of what Jesus intended should liberate men from the institution.

Elijah championed the cause of God with such enthusiasm that he became violent and destructive. This was the Jezebel side of his character. But he was willing to be instructed. He slowly learns the lesson that the kingdom of God is to be received as a little child. He starts out with the roar of the whirlwind and ends up with the whisper of the still small voice.

"He came hither unto *the* cave" not *a* cave. This means the secret, inner recesses of the soul. The power of the Spirit penetrates the most secret chambers of the mind, and sheds light upon all the dark caverns within. We sometimes think we have lost our Elijah power because we have not the old time impetuosity and ability to speak the healing, or

other words, and see the quick results. But there is no loss in Spirit—the power is penetrating the inner man and some dark cave is its abiding place.

The law of our being is activity. Be doing something. If your spiritual power has struck in and is sulking in a seeming bondage of materiality, and claiming that it has done a great deal of good, and got no reward, and that it is the only pious one left on earth, it is safe to say the Lord is right now calling, "What doest thou here?"

The command is, "Go forth and stand upon the mount before the Lord." That is, go up into the mount of Spiritual Understanding and analyze the situation. We are to discriminate between cause and effect. The Lord is standard—all things must conform to it. The breath of Spirit sets up a standard of activity, and if there are states of consciousness that resist, they are broken in pieces. Yet the Lord is not the process that pulverizes, though remotely its cause. Terribly destructive armies were raised at the command of the tender-hearted Lincoln, but he was not in them. God is not in the throes of pain and disease in the body, yet the life established at its center is asserting itself and the effect without is trying to avoid the law of that standard, and the result is a great commotion. But the Lord is not in the commotion.

A Hebrew scholar gives this as a literal translation of this magnificent passage:

"Wind great and strong, rending mountains, shivering rocks before the face of Jehovah—not in storm Jehovah! And after the wind earthquake—not in earthquake Jehovah! And after the earthquake fire—not in fire Jehovah! And after the fire sound of soft silencing (audible gentle stilling)!"

Lesson 10. September 11.

ELIJAH TAKEN UP INTO HEAVEN.—II. Kings 2:1-11.

1. And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha, from Gilgal.

2. And Elijah said to Elisha, Tarry here, I pray thee; for the Lord hath sent me to Beth-el. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.

3. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head today? And he said, Yea, I know it; hold ye your peace.

4. And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

5. And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head today? And he answered, Yea, I know it; hold ye your peace.

6. And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on.

7. And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

8. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided, hither and thither, so that they two went over on dry ground.

9. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

11. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire and horses of fire and parted them both asunder; and Elijah went up by a whirlwind into heaven.

GOLDEN TEXT—He was not; for God took him.—Gen. 5:24.

The fiery Elijah-consciousness becomes more meek and lowly as it learns the pacific character of God, and the temper of the mind is changed from violence to mildness—Elijah to Elisha. This milder character comes into consciousness through certain changes in thought and body, which are symbolically described in this lesson. Gilgal means “rolled away,” and refers to a total denial of sense-bondage. In Joshua 5:9 it is written, “And the Lord said unto Joshua, This day I have rolled away the reproach of Egypt from off you. Wherefore the name of that place was called Gilgal unto this day.” When we have, in the positive spirit of Elijah, accompanied by

the obedient willingness of Elisha, rolled away the Egyptian darkness of sense-thoughts, we are paving the way for a permanent ascent into higher states of consciousness.

We often get glimpses of these higher realms, but do not abide there, because our minds have not been freed from the fiery Elijah element. So long as there is condemnation, impatience and even mild anger arising in thought, the cross-currents that burn out the cells of the organism will obtain. Elijah must be taken by the Lord into heaven, which is a state of peace and harmony, then the sweet-tempered Elisha will become the dominant tone of the consciousness.

In harmonious spiritual development there is a union and blending of the states of consciousness on the various planes of action. We need the mildness of Elisha united with the positiveness of Elijah in every part. A negative, weak tenderness is not in harmony with the Divine Law. Hence, Elijah tries Elisha to see if he is made of the right stuff. He says, "Tarry here," but Elisha replies, "As the Lord liveth, and thy soul liveth, I will not leave thee." This is an affirmation of the God-life and the Soul-life united with a positive force and gentle harmony. "They went down to Bethel" means that they descended to a certain centre just below the heart, which is called "the house of God." It seems material upon first sight. Jacob so thought it when he lay down there with a stone for a pillow, but he found a ladder reached from there to heaven, and he exclaimed, "Surely the Lord is in this place; and I knew it not." When the union of these two factors take place at an inner life-centre there is a commotion and an indefinable sense of fear of loss of force. This is the "sons of the prophets," who are fearful of the result. The word of assurance to this disturbed fearfulness is that of Elisha, "I know it; hold ye your peace."

Jericho, the "moon city," is the life-centre in the

lower part of the abdomen. Here again the affirmation of spiritual and individual Soul-life is made and the union established. Jordon represents the descending life-flow of thought through the organism from head to feet. It is muddy with sense concepts, and turbulent with materiality. The harmony of spiritual forces—Elijah and Elisha—would be disturbed if they entered into it, so its waters are put aside by a positive effort of the will—represented by Elijah's mantle. By our thinking we gradually build a thought-aura, which forms an invisible wall, or protection, about the soul and body. This is held in place by the will-centre, and when one has become adept in thought-power it can be concentrated into a thought-force, and unusual results produced. This concentration is represented by the wrapping together of Elijah's mantle before he smote the waters.

The double portion of Elijah's spirit which Elisha asked for is the positive and negative, or "yes" and "no" of science. Elisha, the tender, retiring one needs the ability to say *yes* and *no* with all the positiveness of Elijah. He can have this only by "seeing," or perceiving, the true character of the change that is taking place in consciousness. Elijah is not taken away, but thrown to a more interior plane. There is in reality opened to the one who goes through this change a conscious unity with spiritual energies of which he has been heretofore ignorant. The chariots and horses represent the vehicles and vital forces that attend the transformation.

Don't waste life in doubts and fears; spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours of ages that follow it.

—EMERSON.

It is concentration that counts. The flame of a candle applied direct is more uncomfortable than the diffused heat of a furnace.—*The Saturday Evening Post.*

KANSAS CITY MID-WEEK MEETINGS.

A report of the mid-week meeting held Wednesday, July 13th, at Unity Headquarters, 1315 McGee Street. Mrs. H. R. Walmsley, leader.

Silent Thought: "I am led by Infinite Love and Wisdom."

"The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall he shall not be utterly cast down: for the Lord upholdeth him with his hand."

We as students of Truth seeking to live the Christ life, often meet with adversity, with seeming failure. At such times it seems hard to rise above these conditions, but we know these are only danger signals showing us that we are off the main track, rushing onward to other and maybe more disagreeable experiences. All discord is caused by sin (missing the mark).

I hear some one say, "It is good that we have these trials, for they help us to become stronger and more steadfast." From one standpoint this is true, and from another it is not. It is not good that we sin, and as all discord is the result of sin, it cannot be good that we have it. But if we *do sin*, it is good that we have these results, for they show us that we have work to do, and if we are diligent and faithful we can avoid having the same trouble again. We should not be discouraged if we fall, but arise again and again, becoming stronger and stronger just as a little child who is learning to walk. If the child should be discouraged and afraid, he would always crawl instead of walking and finally running, leaping and climbing.

Sometimes we seem to be, and are, progressing so nicely, and then down we go, and we are apt to feel very much surprised and discouraged, especially if just beginning to travel this, to us, new road; but if we square ourselves by the principle, we find the mistake in our problem, adjust things as they should be, and know that the correct solution is possible.

It has been my experience, since trying to demonstrate on this higher plane of consciousness, that I very quickly reap the results of inharmonious thinking. If I allow myself to become worried or angry I almost immediately feel the effects. If we leave our minds open to adverse thoughts we find ourselves in the condition described by Jesus in Matthew 12th chapter, 43, 44 and 45th verses. This being true, it is well for us to dwell in our temples and so fill them with the all good that only the good is made manifest in all our environments.

THE WORK IN ST. LOUIS.

Mrs. Annie Rix Militz, one of the foremost teachers, lecturers and authors in the New Thought, is at present giving courses of instruction in St. Louis. A Concentration Class is held daily from 9 to 10 A. M. at the World's Fair Ranch Club, 3510 Belle Avenue; an advance course on "The Power of Mind," on Wednesday and Friday evenings, at 8 o'clock in the Church of Practical Christianity, 18th and Pestalozzi Streets; and a class on the Practical Application of New Thought Principles, at 3 o'clock P. M., on Tuesdays, Thursdays and Saturdays, at the Higher Thought Reading Room, 715 Locust street, fifth floor. Mrs. Militz in a personal letter describes the work in St. Louis, which we take the privilege of publishing, as follows:

I find many eager lovers of the Truth here in St. Louis, and much has been due to those pioneers of the early nineties, among them H. H. Schroeder and D. L. Sullivan. Yet there is still much pioneering to do, and brave hearts are devoting all their time and strength to the spread of the good news, among them Mrs. Vintie Root MacDonald, Rev. J. D. Perrin and Mr. Bunting, as well as our old friend, Theresa B. H. Brown.

Sometimes there is a longing among the liberal thinkers that the different little bodies should be gathered together under one minister, knowing, as

they do, that in numbers, intelligence, and zeal they would make as fair a showing as the best organizations now in existence. But, to me, it is not desireable that there should be one large organization, but, because there are so many kinds of mentalities approaching this teaching, there should be presentations of every kind to draw all into the knowledge of the one Truth that makes us all free.

Thus far I have found three general classes of teaching in "the new thought." The material (or practical), the intellectual, and the devotional, corresponding to the triune man, who is understood to be one body, mind and soul. The absolute teaching can hardly be called a fourth class, as it includes the other three in such abandoned fashion.

Certain excellent people who have been looked upon as atheists and rank materialists have come into acceptance of these principles of Truth because the teaching was presented in a non-religious way; they could not have tolerated the words "God" and "Spirit." Shall not the ministry that reached *their* case meet our blessing and approval? Others to whom the words "scientific" and "free-thought" have been synonomous with "unbelief," have accepted the Truth that frees, because of its religious presentation. They had to be reached, and there was bread for them. Wherever I see a body of people coming again and again to receive the bread of life, I am sure there must be some there, even though it be but a crumb. Therefore I give thanks and find that my part in this ministry is that of seeing the loaves and fishes that these disciples carry blessed by the grace of God, and sharing in the distribution of the increase. And, in blessing, I am blessed by all who greet me in the spirit of Christ, for they give me measure for measure and more—the twelve basketfuls over.

The fact of my doing a work here in St. Louis at this time is a surprise to me, as I had no intimation of that liability until a few hours before I left Los Angeles to attend and speak at "The World's Unity League," which, as you know, convened here.

Since my inner leading was not to take part officially or publicly at the coming convention, (and for this I can give no outward reason, though often attempted to seek one), I had abandoned all thought of any work for the present in connection with St Louis. Never, since I began my public ministry

have I been so planless as now. Beyond August 15th I know not a step. Without doubt there is an excellent reason for it, and it will interest me to find it—as a disinterested spectator I watch the Spirit use this personality.

My visit here with Mrs. Gregory, to whom UNITY has given such liberal advertisement, is a delight. She is such a loving cordial hostess, that her mental atmosphere is most refreshing to the Fair visitor who is tempted to be weary with sight-seeing. Our morning meetings here are well attended. By the way, the reputation that has been given St. Louis as so oppressively hot is fast disappearing. The weather is charming—cool and breezy; it could not be better.

Ever one with you in Spirit and Truth,

ANNIE RIX MILITZ.

AN EXTRACT FROM A LETTER.

I am so pleased with UNITY that I would like to write you a little of my own personal experience. My little girl four years of age was extremely fretful for several days; everything seemed to go wrong. One person said, "She is sick;" another said, "I would spank her if I were you." Well, it was about 8:30 P. M. when I took her upstairs and put her to bed with some difficulty, and feeling very much exhausted myself. I took up UNITY and read, "There is no power in evil, disease, or sin. Omnipotent Good now reigns supreme." I repeated this until 9:10 o'clock, when I asked God to prove to me that there was no power in evil, disease or sin. I retired and the next morning Truth was evident, for my little one awoke as happy as could be, and I have had no trouble with her since. Another instance was when little Madeline had no movement of her bowels for about four days. I had been in the habit of giving her laxitives of different kinds, but last evening I again repeated the Class Thought at 9 o'clock, and even while I was repeating it her papa informed me that she had been relieved, and I said, "How much we have to praise God for!" MRS. S. F. McC.



Inspired by the Spirit of Truth.

It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity' in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine **UNITY**. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 10,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "*Lessons in Truth*," by H. Emilie Cady; price, 75 c.

UNITY is published monthly and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take **UNITY** and the "*Cady Lessons*" together, we make a rate of \$1.50 for both.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo.

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

August 20th to September 20th.

Praise God, I am now healthy.

Prosperity Thought.

(Held daily at 12 M.)

Praise God, I am now prosperous.

INFINITE LOVE.

We are all apt, and willing, to give some love in exchange for the much, much love we get on all sides. We have no merit in so doing, for we cannot help having some loving thoughts and feelings, as Love is an inherent attribute of Spirit, and cannot, with the mightiest force in the universe, be put wholly and fully out of the soul.

The greatest hater has a love for something, or someone, if it be only the love for his very hatred.

If we needed a proof of the Law of Expression, we would find in it this very fact—that the inherent Spirit of Love cannot be entirely denied by any being; any more than the stone can deny the law of attraction and cohesion, which it has to follow absolutely, so long as it wishes to keep the nature of a stone.

So we have no need to boast of the little loving we do towards our neighbors, friends, and relations. Very often it is from mere thankfulness, or even a hidden aspiration to get a reward or, at least, an acknowledgment of our kindness or lovingness.

Perhaps Christ thought of this kind of lovingness when He said: "They have their reward."

When we see the little of anything, we must, by comparison, come to the conception of its opposite, the great; because there is no absolute small or large, except when we are able to measure by the standard of the Infinite.

What does Love mean measured by Infinite Limitlessness?

—Expression.

TRUTH STUDENTS OF CHICAGO.

All communications to the Truth Students of Chicago should be sent to Mrs. S. L. Weld, Corresponding Secretary, 4162 Berkeley Ave., Chicago, Ill.

The regular meeting of the Truth Students of Chicago met as usual in room 600, Masonic Temple, July 6th. Mrs. Vinnie A. Carr, leader. Subject: "He that hath ears to hear, let him hear."

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt. 3:17.

And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

And Peter answered him and said, Lord, if it be thou bid me come unto thee on the water.

And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? Matt. 15:26-31.

And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. Matt. 26:21-23.

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. John 17:12.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. II. Thess. 2:3.

For all the Prophets and the Law prophesied until John. (John says not I; one cometh after me.)

And if ye will receive it, this is Elias, which was for to come.

He that hath ears to hear, let him hear. Matt. 13:15.

Watch therefore: for ye know not what hour your Lord doth come. Matt. 24:42.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Matt. 24:44.

In time we are under the law of cause and effect. In these Scripture readings we can trace different effects and their causes, but as all effects are traceable to the existence of one Cause, our effort is to classify effects and deal with them from that point. This can be done only by deciding upon the nature

of "Primal Cause," and thereafter finding likeness and unlikeness, and assigning them to their respective places.

Question: How can we find anything but likeness when ultimately there is but One Cause?

Answer: In the Infinitude of Cause an infinite variety must be manifested to express its nature. And the looker-on, in combining certain manifestations in the effort to comprehend, mistakes the elements through lack of knowledge; *i. e.*; calling triturations mother-tinctures, and *vice versa*; or giving secondary effects primal places.

All our difficulties in existence arise from the misapplication of the personal pronoun "I." Here we have three examples: *i. e.*, the "I" from heaven, the "I" walking on the sea, and the "I" Judas. We are all very positive in our opinion in the first and last "I," but in the "I" walking on the sea is where we make the mistake. Jesus teaching the masses who could not conceive of anything higher, said, "Pray to your Father in Heaven." To the ones who could grasp a higher idea he said, "I am the vine and ye are the branches." But to his disciples he said, "I and the Father are one."

For the production and condition of a rainbow there must be a luminous body of angular diameter and drops of water, for it is never seen except by direct sunlight and never in a cloud unless rain be falling from it. Now a falling drop of water takes by its molecular forces a spherical form, and as there is separation of the various colors of which white light is composed, the cause of the phenomena must involve refraction of light. Because by reflection these colors are not separated. "In the beginning the earth was without form and void." The reflected part at this point does not concern us, as in it all colors travel together, and the result is illumination. But it is in the refraction that the colors appear. There is but one Light. These different colors appear from the manifold (infinitude) appearances.

The phenomenon must, therefore, depend upon successive reflections and refractions. And again the spectator who views the rainbow has his back to the sun.

Now for the analogy. In viewing matters from the standpoint of the creature, we see diversity of form and color, and from this point we can truly say, Matter is not Spirit. It is but the deflected light (shadow) mirrored or reflected by the horizon of our sense consciousness (our back to the sun). To this degree of consciousness Jesus said, Pray to your Father in heaven.

Change our view-point to the Creator, and in Truth we can say, Matter is Spirit. God, the Creator of all that is, is subsistent, and hence, First Cause. Anything beyond the range of our mind and our senses is not bound by the laws of causation, as there is no association beyond the senses, and no causation without association of ideas. What we know of the external world (matter) is what we have moulded, formed and fashioned in our mind. And let me say right here, mind (conditioned or mortal mind) is as material as a tree, only the tree is gross matter and mind is finer matter. Thoughts are things. Are we not constantly changing our thoughts and our mind, and the changeable is the temporal. "Watch. Fix your eye on the Lord." Form functions in space, mind in consciousness (Divine Mind).

Do not try to reach God in holding thoughts or in affirming this or that. "For in the hour when ye think not the Son of man (Judas) cometh." We are apt to get the personal "I" in the stead of the "I AM THAT I AM." "Thou shalt have no other gods before me." This is the thief that is apt to come in the night, or "when ye think not the Son of (perdition) man cometh."

There must be something or somewhat which is neither body nor mind; something which changes not. Herein is a Divine necessity for admitting an "over-soul," a soul which acts in contact, or holds

in unity, all the seeming souls, and is the source of all life. Do not talk of God when you see matter. If you see matter, you see manifestation only. Cause you can not see. When you think of yourself as a body, the Self vanishes, and when you get the perception of the Self, the body vanishes. "I am the vine, and ye are the branches." Jesus made this distinction: "I (Spirit) am from above, ye (mortal or matter) are from below."

This is an axiomatical principle of philosophy, *i.e.*, it is impossible to unite in repletion two opposites, (limited and unlimited.) To manifest the Infinite through the finite is an impossibility, and sooner or later we must learn the secret, lose your life for my sake (Spirit) to find it. Jesus' disciples did no mighty work until after the resurrection—until they knew Life. Life was the real, not form; was continuous, and that what was true for one was true for all, and that what one could do all must do; that the power of the whole pertained to the part according to its degree and understanding, or rather to see oneness.

One hates to think of giving up one's individuality, but the truth is, you will never find it until you reach the indivisible, unchangeable Whole. "He that hath ears to hear, let him hear." The powers of Deity are beyond description and enumeration, yet both are needed in the getting of understanding. For the one who can conceive of the universe as though it were only a portion of the powers of Deity, no such help is necessary. When we understand, not merely believe this, we will be able to address ourselves to the powers of grace as formerly to the powers of nature, and thereby control our environment. See that One and be free.

There is a Chinese padlock which opens to the spelling of a word to which its wards are fitted. We are the spoken Word, and it is our mission to find our place, (for a word is the smallest detachable portion of a sentence) in the "God said." Every

teacher of the world has had his word of power. It is the key to his position in life. This word of power with Socrates was Reason, with Plato it was Spiritual Harmony, with Buddha it was Renunciation, with Jesus it was Love. We have a great teacher in our midst today who does excellent work with realization.

The leading thought this afternoon: Do not mistake the part for the whole. There is but one anything. We speak of differences while in the process of understanding. We assume these parts, states and stages. He is in all that moves; in the guest at the house; in the beggar at the door; in the cup of cold water; after which we brush off the degrees and know God is God. Jesus' prayer, (John 17:3), "And this is life eternal, that they might know thee, the only true God."

Do not try to name God, for you cannot, for name is form. Terms are finite. The nature (infinite) of God cannot be expressed in terms. Form is objective, yet there still remains the subjective. Emerson says, "I see not how it can be otherwise. The last chamber, the last closet, was never opened. There is always residuum unknown, unanalyzed."

Cease this strife, and just know in love (Christ) and faith (Peter) that it is I. Faith is the only way by which we can escape experience. If Peter's faith had been identified with the One Substance, he would not have been afraid, nor sank in the sea (sense consciousness). It is our determination to give matter power that lets us sink into fear. Peter had faith, but it was in matter (personal Jesus). Peter's faith was good as far as it went, but it was to the stretching forth of Jesus' hand, *i. e.*, it was Jesus' faith which saved Peter. "O thou of little faith." Jesus said, "For judgment came I into the world." Jesus' mission was to reveal God to man by reflecting God in himself, and to reveal man by showing himself as the ideal man. He said, "He that hath seen me, hath seen the Father." We have grown so accustomed to thinking man the highest physical

form. Know ye not that love and hate are forms as real as rock (Peter), only they are more ethereal? We seem to stop at solids in the investigation of materiality.

Limitation is from the creature side. Man limits his own vision by his lack of knowledge. A little knowledge is limitation and evil, because of its liability to mistakes. God is Spirit, not form, and we must worship him in Spirit and in Truth. Because God is Spirit our thoughts must spiritualize to approach him. In whatever form you approach God, in that form he will approach you. Soul never rises higher than the thought (form) it embodies. As a man thinketh, so is he expressing. Spirit is *all* power on its own plane, but in contact with matter it is limited. Form expresses the nature or character only. For instance, in the cat form we find the cat nature; in the monkey form, the monkey nature; in the tiger form, the tiger nature. If it were not for form, we might often mistake some persons for animals, and *vice versa*, their natures seem so transposed. So to know God, we must know Him in Spirit. Spiritual things must be spiritually discerned. God knows us by our natures, not our forms. Emerson says, "Our globe seen by God is transparent law, not a mass of facts (forms). The law dissolves the fact and holds it fluid." If we would rise in realization above the cause and effect of differentiation, above the cloud (sense perception) which is the cause of the rainbow, into the realm of (spiritual perception) pure light (face the sun), we could see that all these qualities, such as weight, color and extension, are consequences (creation) and not Cause.

True knowledge is to know the world as no reality, because to recognize this world as reality, would be to acknowledge limitation in "Cause," but to see it as an expression of the powerfulness: "The earth is the Lord's and the fulness thereof," but not the Lord; the means to an end, but not the end, only the manifestation of that which Is.

Emerson says, "Our culture (knowledge) is the predominance of an idea. Let us rise into another idea, and they will disappear. Everything looks permanent until its secret is known. Why linger in the illusion, when a little reasoning will clear the vision?"

We reason upon Truth and we apply Truth through our reason (intellect), but we do not find Truth by our reason. Truth is revealed to our reason by the Soul, which perceives Truth. "Truth is." This true knowledge is not Deity (God), for Deity is Consciousness, or that Divine Intelligence which sustains us in the knowing. Deity and the Ego, "I," are one to that one in whom there is no self (sense-self), the one for whom the necessity for action (I must do) has any meaning is in ignorance. Any one who can attune himself to the Giver of Life to the degree that no trace of the personal is left in him is at-one. Jesus said, "He that dippeth his hand (self-consciousness) with me (Spirit) in the (form) dish, the same shall betray me." Then Judas said, "Master, is it I?" (personality). Jesus said, "Thou hast said." The text says, Judas went out and hanged himself to a tree. Certainly the minute the son of man (Judas) betrays the Son of man (Jesus), it is suicide (kills one's self). Simultaneous with Judas' hanging, Jesus said, "It is finished," and gave up the ghost (form) on a tree. Tree is the symbol of man.

This idea we have to understand, the knower can not be known, because if it be known, it will no longer be the knower. Now to know the Absolute is a contradiction in terms. That is why the question, "What is God?" has never been answered. Again if it were answered, there would be no more Supreme. A God known is no more a God. He has become finite, but we can judge somewhat of God's infinity by the part (an architect given an arc of a circle will give you the sum of the circumference). The Scripture says, No man can see God and live. And again, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

To call the part God is a mistake. To say the part belongs to the whole does not redeem, but to see as the Whole is to know Thee, the only true God. Take off name and form, and what is left? What we know we must know through Him. He, the "I," is the Essence of ourself. In God we live and move and have our being. He that hath ears to hear, let him hear. I am that I am.

—HARRIET DE LANO POOL, Secretary *pro tem.*

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

139. There are two questions I want to ask concerning two seeming inconsistencies in UNITY teachings.

First: How do you reconcile the statements in "The Higher Economics of Diet," page 327 in June number of UNITY, with Jesus' statement that *nothing* from without a man entering into him can defile him, and with Paul's words in I. Tim. 4:1, 3, 4, also with the UNITY teachings that material things have no power over mind, or spirit, either to heal or to damage?

Second: I hardly know how to word this second question so as to be brief, yet clear. Jesus said, "I am the resurrection and the life. Whosoever liveth and believeth on me shall *never die*." "If a man keep my saying he shall *never see death*." "Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and *not die*."

These promises are strong meat, so strong that the churches ever since his time have explained them away with the falsehood that good and bad alike must die—that death, instead of being the wages of sin, is the gate to glory, and that death is not death, but only life in another condition. With the new awakening to truth came Christian Science and New Thought, and many other new forms of religious belief with many helpful truths, and with the new truths there seemed to be a bringing to light of this old promise of never dying. But, sifted down, after all, with nearly all these new forms of religion the promise of life amounts to just about the same as it amounts to in the churches. The error of exalting death as the way to life, instead of Christ is woven into the new teachings in a little more subtle manner than in the old, and that is about the only difference. "Death and life are in the power of the tongue." If we want the promise of escaping death fulfilled to us, we must do as we do about health and plenty, and every other good thing, that is, we must think life, talk life, and not think and talk death.

In one of the UNITY tracts I find this sentence: "These are the days promised in which the bodies of men are to be transformed into imperishable dwelling places of the Most High." I like that. It rings in harmony with the promise. It makes me glad to read it, and the many others similar in tone. But, I go down to meeting, and the congregation sings about "my passing hour" (death) just like an orthodox congregation, that wouldn't for the world agree with the sentence I have just copied above, and just like those, who, not knowing the power of words, sing death words Sunday after Sunday. And then I read in UNITY, page 239 (April): "Death is life. Or, rather, it is the quick transition to life in another form; the putting off of the old coat and the putting on of the new; a passing not from light to darkness but from light to light, according as we have lived here; a taking up of life in another form just where we leave it off here; a part in life not to be shunned or dreaded or feared, but to be welcomed with a glad and ready smile when it comes in its own good way and time." (TRINE).

I take a little hope from the fact that this extract, though published in UNITY, is not written by a member, but I have to suppose that what it prints it endorses, unless it mentions the fact

that it does not. So it leaves me not knowing for sure which side of this life question UNITY really stands on, and I wish, if you will, you would state positively which side it is. I find much that is helpful to me in UNITY, and have never yet attended a meeting there of any kind but what I came away full of new courage and hope, with the result that in some respects my life has been made new, and I had new strength and power to do things that before seemed impossible.

I am a little like a sheep without a shepherd, and out from a fold. I left the church eight years ago for the better way of the Christ. The teachings of the little band I have been associated with since I left the church haven't seemed sufficient this last year, and so I just go here or there or anywhere, wherever I think there is a chance to hear something helpfnl. I like UNITY best of all, but this life and death question keeps me all the time unsettled there. I want to be careful not to ally myself with any enemies of life, and it is hard to believe you are that. I know you're not willfully, but for that matter, neither is any one else. I tell myself all the time that I expect if I *understood* your position I would find you were not of those who make the promise of life of non-effect. That is what I like so well about the ones I have been with these years. They stand so firmly on the fact that death is the wages of sin, and that we, being delivered from sin, do not have to draw its wages. I hope I have made myself clear, both as to what I want to know, and as to the spirit in which I ask it. Yours with Good-will,

— E. L. C.

This letter is so very interesting, and deals with questions of such vital importance to those who are evolving to higher planes of consciousness that we print it entire, believing it may be helpful to others who seek light upon the same points.

We will take occasion right here, however, to say that while UNITY chooses those articles for its pages which come the nearest to its standard, still it does not endorse *in toto* every sentiment which may appear in the contibuted articles.

In consideration of your first question, we think you will agree with us that the article referred to is a most earnest and forceful appeal for a "rational diet," and you will be convinced of its truth when the light of understanding is turned upon both it and Jesus' sayings on the subject. It is true, and we stand firm in our opinion, that no material thing in itself can have power over the Spirit, hence Jesus uttered a truth when he said, "Nothing from without entering into a man can defile the man," but, the thought-vibrations which have centered in and about the material things for ages have impregnated them

with a subtle power which must have its effect upon the soul. There is no doubt whatever of the power of the Spirit, through the instrumentality of right thinking, to eliminate any destructive force which at present obtains in certain material things, but it will take the concentrated mental efforts of more than one generation to accomplish this, and, in the meantime, the wise ones will not make themselves extra work by partaking of substances whose vibrations are of a low rate. Take this question of meat-eating, for instance, the thoughts of death always have been and always will be associated with animals that are slaughtered for food, and it is this association of ideas which defile the Spirit and not the meat *per se*.

The passage in Timothy is that telling us to eat meat with thanksgiving, but we must remember that, with but few exceptions, when the word "meat" is used in the Bible it does not mean flesh, but food, and in some versions is so interpreted. If we would study the Bible as we do other masterpieces of literature, that we might get the exact rather than the surface meaning, then we would, indeed, have in it a new "Light On the Path."

The second question is quite *a propos* to much of the thought extant in "New Thought" circles of the day. Death is *not* life, nor can it ever be, for life does not know death — cannot know it, life is life *only*. These two ideas are diametrically opposed to each other, and can never be united. This change, which is called death, *is* but an entrance to another plane of life — life being eternal, but not a gate to glory as we have been taught in other days. We are not to welcome death, for it is simply a sign of defeat, and indicates that we have failed to appropriate and utilize that Infinite Energy which is ours, and by which we may continually manifest life. UNITY's teachings are unmistakable on this point, and while some seeming inconsistencies may appear, like the singing of the hymn referred to, there is no deviation from our standard of Life — Life continuous, Life that knows

nothing less than life. Jesus' words, which you have so aptly quoted, are our words also, and we teach with Paul that we may transform our bodies by the renewing of our minds, which is but another way of saying, "If ye keep my words ye shall never see death." Jesus said, "Greater things than these shall ye do," and this is one greater thing, and man, when he comes into an understanding of his powers, will forever leave death behind him. The phrase, "My passing hour," has often been explained in Unity meetings as not meaning death, but the hour of passing from one state of consciousness to another, simply a mental action. I agree with you, however, that it would be better not to use words which have to be explained or they will be misunderstood, but songs that are absolutely true to Truth are scarce in this line of thought.

Another point: Is it not possible that a more "rational diet" may have its effect in easier, quicker soul action; that these two questions may be correlated and the solution of the first have its bearing upon the accomplishment of the second? Shall we not carefully, prayerfully, consider this, claiming the guidance of the Spirit that the Truth may be revealed to us?

REWARD OF EFFORTS.

Let us then labor for an inward stillness,
An inward stillness and an inward healing;
That perfect silence when the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God alone speaks in us, and we wait
In singleness of heart that we may know
His will, and in the silence of our spirits,
That we may do his will, and do that only.

Lover's Lament in "New England Tragedy."

"A ruffled mind makes a restless pillow."



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I like your way of going ahead with positive affirmative work without waiting to explain how wrong other people are who differ from you.—EVA H. H. BARNES, Postville, N. Y.

Miss Edith A. Martin, who for some time was associated in the work at the Chicago Truth Center, is now doing missionary work in Maine and New Brunswick. She is ready to fill appointments for teaching and healing throughout that territory, and may be addressed at Centerville, N. B.

Mrs. Frances Wilson has recently returned to her home in Toledo, Ohio, where she has again actively taken up the work of teaching and healing. While in the West she visited Unity Headquarters, and addressed several Unity meetings. Her present address is 10 The Zenobia, Toledo, Ohio.

Mrs. Jennie H. Croft, our esteemed associate editor of *UNITY*, is taking a pleasant three months' vacation on the shores of the Atlantic and at Thousand Island Park, N. Y., after having visited the World's Fair in St. Louis. She will also visit many of the large cities of the East, and if our readers have the privilege and opportunity of hearing her, they will find her as able a speaker as she is a writer,—clear, logical, convincing, a most excellent representative of the gospel of Truth. Mrs. Croft will return in time to attend the New Thought Convention the latter part of October in St. Louis.

A friend in St. Louis writes: I have enough surplus room in my house to accomodate six or eight visitors. If any of your friends contemplate visiting the World's Fair, you can afford them an opportunity to enjoy the comforts of a home instead of having to endure the stuffiness of a hotel by putting them in communication with me. They can ride to the World's Fair grounds from my house in ten minutes on the street cars. 5153 Ridge Avenue, St. Louis.

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We have in stock from one to a dozen each of the following books and booklets, slightly shop-worn, which we will sell, post-paid, at the prices named. The reading matter is just as good as though they were perfectly fresh.

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Beyond the Clouds (cloth), Patterson.....	1.00	.75
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Elixir of Life (paper), Eleve.....	.50	.15
The Story of a Shepherd (paper), Gestefeld.....	.15	.08
Helpful Thoughts for Mothers (paper), F. D. C. .	.15	.05
The Rich Man and Lazarus (paper), Campbell..	.15	.08
Seven Sermons on Science of I AM (paper), Feltwell	.25	.10
Anger (paper),.....	.25	.10
Woman and her Work (paper), Bloomfield.....	.25	.10
Christian Science Theological Review (paper)...	.25	.10
Thoughts on Religious Problems (paper), Greene	.15	.05
Dr. Foote on Mental Healing (paper)25	.15
Philosophy of Life and Health (paper)10	.05
Flesh-Eating a Fashion (paper), Wallace.....	.05	.02
My Progress in Christian Science (paper), Eleve.	.25	.10
Mental Evolution (paper), Faraday.....	.15	.05

SUBSCRIBE IN ADVANCE.

UNITY has been published nearly sixteen years, and it is safe to say that it will go right on indefinitely. With this assurance we will take subscriptions three or five years in advance. To those who will pay three years in advance we will allow a discount of \$1.00, making the rate \$2.00 for three years. To those who pay five years in advance we will allow a discount of \$2.00, making the rate \$3.00 for five years.

MRS. MILITZ AT THE RANCH CLUB.

Mrs. Militz is giving talks on Concentration daily, 9 to 10 A. M., July 20th to August 14th, at the Ranch Club, Mrs. Gregory's home for World's Fair visitors, 3510 Belle Avenue, St. Louis. In her letter, published in another part of this magazine, she speaks highly of this Club. We are personally acquainted with Mrs. Gregory, and can assure all our friends that she will do the right thing in the matter of entertainment. Be sure and write to her in advance for rooms.

OUR PROSPERITY TREATMENTS.

A number of people have written asking if we treat our subscribers for prosperity. We do when they request it. One man says that if he was sure that we had demonstrated prosperity ourselves he would have more confidence in our treatments; says he would pay \$1000 to have Rockefeller treat him for prosperity. This man is wise in his own conceit. Rockefeller's treatments would not go an inch beyond his nose. It is only the generous that see the spirit of generosity so powerfully that they set it into activity in the minds of others.

Elijah was on the verge of starvation and begged a morsel of the widow of Zarepath. She was about to make her last bread from the exhausted meal barrel, eat it and die. But Elijah knew the law of the *Word*, and that all it required was a nucleus of faith to work upon, so he commanded her to make a little cake and give to him first, which she did and lo! through her faith and the Word, "The barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah."

Jesus had not demonstrated a billion dollars when he fed the five thousand in the wilderness. Neither he nor his disciples had even a sandwich. But he knew the power of the Word to increase around a given centre.

So we proclaim the power of the Word which the Spirit of the Lord speaks through us. It does help people out of that dire disease called poverty, and we are daily in receipt of letters that prove it.

Poverty can be healed like any other mortal error. It is caused by a microbe that infests and grows lean in the brains of those who cultivate it by their poor thoughts. Feed your mind with thoughts of plenty, inexhaustible abundance, and you create Divine Messengers, "Ministering Angels." These are but names used in Scripture to designate thoughts based in Principle.

If you cannot demonstrate alone, call on us and we will help you. We are treating subscribers old and new for prosperity. We love to do it. Every time we proclaim plenty for another we are filling our own thought world full of words that return to us sooner or later laden with abundance.

P. S.—Observe that the widow first made a little cake and gave it to Elijah, before he increased the oil and meal, and the little lad who had the four loaves and fishes gave them to Jesus before the blessing that preceded the mighty multiplication.

New Thought friends may find a pleasant place to stop while visiting the World's Fair in St. Louis, at 3941 Washington Avenue, within half block to two car lines to grounds.

Fourth Annual New Thought Convention.

St. Louis, October 25th to 28th, 1904.

The Fourth Annual New Thought Convention will be called to order at St. Louis on Tuesday afternoon, October 25th, and will adjourn on Friday evening, October 28th, the latter being designated officially as "New Thought Day."

The officers of The New Thought Federation — under whose auspices the Convention will be held — and its Honorary Vice-Presidents are as follows:

*President, Rev. R. Heber Newton, D. D.
Vice-President, Ursula N. Gestefeld.*

EXECUTIVE COMMITTEE.

Margaretta G. Bothwell, Bolton Hall,	Eugene Del Mar, H. Bradley Jeffery, Charles Brodie Patterson.
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ADVISORY COMMITTEE.

Rev. Nona L. Brooks, Henry Harrison Brown, Helen Campbell, M. E. Cramer, Sarah J. Farmer, Esther Henry, Mary Robbins Mead,	G. H. Moulton, Rev. John D. Perrin, Charles Edgar Prather, Rev. H. H. Schroeder, Joseph Stewart, Rev. Helen Van Anderson, J. W. Winkley.
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THE CONVENTION COMMITTEE.

The Convention Committee, which has charge of the arrangements for the most successful New Thought Convention yet held, is composed of the following sub-committee chairmen, with the addition of Rev. H. H. Schroeder, Edmund T. Bunting, and Vintie Root McDonald, the entire work being under the supervision of Rev. J. D. Perrin:

*Publicity, Charles Edgar Prather.
Transportation, Bert Pierce.
Reception, Nancy McKay Gordon.
Music, Prof. LeRoy Moore.
Hall, E. M. Dinning.
Hotels, W. H. Gummersell.*

The Committee will have a complete list of hotels, rooming and boarding houses, with the lowest price obtainable. All those desiring reservations, or anticipating attending the Convention, should at once address J. D. Perrin, 4606 Morgan Street, St. Louis, stating the amount they wish to pay, and satisfactory arrangements will be made.

HONORARY VICE-PRESIDENTS:

- | | |
|-------------------------|----------------------|
| Georgina I. S. Andrews, | A. P. Barton, |
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| Anna W. Mills, | Florence Peltier, |
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| Elizabeth Towne, | Ralph Waldo Trine, |
| Paul Tyner, | S. A. Weltmer, |
| Lillian Whiting, | Ella Wheeler Wilcox, |
| J. Stitt Wilson, | Henry Wood, |

Jane W. Yarnall.

The Convention.

The New Thought Convention, October 25-28th inclusive, will be the largest convention held in St. Louis during the World's Fair. Advises are that about 5,000 adherents of the New Thought will be in attendance during the Convention, of whom about 2,000 will be regular members of the Federation.

The Convention will be on a representative basis, only duly appointed delegates and individual members of the Federation being entitled to vote at the business sessions. The fee for membership in the Federation is \$1.00, and should be sent to the secretary, Eugene Del Mar, Box 20 M. S., New York City, so if you desire to vote for the election of the new officers and have a voice in the future work of the Federation, you should become an active member thereof.

In its present form The New Thought Federation is tentative, and in a measure experimental. The Convention shall consider and decide upon the more permanent form to be given to the Federation, and business meetings for this purpose will be held during the mornings of Convention days. It is expected that the Convention will give such form and expression to the Federation as will assure the hearty support and co-operation of all who are interested vitally in the movement.

The Convention proper will be open to all, whether members of the Federation or not, and from the present indications Music Hall, the largest hall in the city, seating 3,000, will be filled to overflowing. There will be an admission charge of 25 cents per session, or \$1.00 for the four days for all meetings. Season tickets with reserved seats are now being taken rapidly, and

application therefor should be made at once; the earlier your application is received the better seats you will secure. Address J. D. Perrin, 4606 Morgan Street, St. Louis.

PROGRAM.

The Program of the Convention in its relation to addresses and business affairs is in the hands of the Executive Committee. All communications relative thereto should be addressed to the Secretary, Eugene Del Mar, P. O. Box 20 M. S., New York City.

On the list of those who intend to address the Convention are the following well known New Thought exponents, namely:

GEORGINA I. S. ANDREWS,
 A. P. BARTON,
 HENRY HARRISON BROWN,
 W. J. COLVILLE,
 M. E. CRAMER,
 MARY D. FISK,
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 JOSEPH STEWART,
 ANITA TRUEMAN,
 PAUL TYNER,
 HELEN VAN ANDERSON,
 EVA A. VESCELIUS,
 S. A. WELTMER,
 J. STITI WILSON.

This list is not inclusive as yet. The responses to date however, more than assure a representative Convention.

THE CHORUS.

All singers who will assist in the Grand Chorus should send their names, stating which part they sing, to the Musical Director, Prof. LeRoy Moore, 814 North 7th Street, Kansas City, Kansas. The stage is quite large, and the chorus will probably consist of at least 300 voices.

LITERATURE BOOTH.

Publishers and authors, who may desire to display their periodicals and books, are reminded of the fact that there will not be permitted any public advertising of the same, but that space will be arranged for them in the regular Literature Booth in the rotunda of the Hall, which will be in charge of duly appointed attendants.

NOTES.

Enthusiastic reports are being received from all parts of the country of the great interest being taken in the forthcoming Convention to be held in Music Hall, St. Louis, October 25th to 28th. The Pacific Coast States are especially working hard, and will require special cars for the delegations.

Daily proceedings of the Convention will be reported through the press under the supervision of Mr. C. F. Carrington, of the *St. Louis Chronicle*, who has been appointed chairman of the Press Committee.

The closing night of the Convention will be appropriately celebrated in a grand reunion and reception on the World's Fair grounds, Friday, October 28th, being the official New Thought Day designated by the Exposition management.

Any New Thought people attending the Fair prior to the Convention may have accommodations provided for them by addressing Rev. J. D. Perrin, 4606 Morgan St., St. Louis.

There will be ample opportunity to visit the great Fair during your stay in St. Louis. No former World's Fair can approach in size or grandeur to the present one. The grounds cover 1240 acres, twice the size of the Columbian Exposition at Chicago, and it provides you with the greatest opportunity of a life-time. Here you have the entire world, with its peoples, industries, forms and customs all portrayed as in daily life in the various countries. You can't afford to miss seeing the Fair, and by going in the most beautiful month of the year—October—you will have the opportunity to hear and become personally acquainted with the foremost authors and lecturers of the New Thought movement.

CHARLES EDGAR PRATHER,
Chairman Publicity Committee,
1315 McGee St., Kansas City, Mo.

We have been treating our delinquent subscribers for prosperity, with most gratifying results. The power of the Word was never more forcibly manifest. There has been a steady stream of grateful letters, with but few exceptions accompanied by the cash to pay the subscription due. Many who were behind from three to five years have all at once found that they could pay up and have done so. It was an experiment on our part, but the result convinces us that there is a far-reaching law of mind that opens the way to the accomplishment of whatever is spoken into it. We see no reason why we should not speak the word that will help to bring prosperity to every subscriber. All we ask is a nucleus of faith to work around. If you have faith enough to ask for the treatment it will gladly be given to you. "There are more things in heaven and earth, Horatio, than are dreamed of in your philosophy."

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MISSOURI'S BIG BOOK.

Eighty thousand volumes of the most comprehensive book concerning the Commonwealth of Missouri ever issued have just been published by the Missouri World's Fair Commission, and are now ready for judicious free distribution at the Missouri State building by Walter Williams, the well-known editor, under whose direction the work was prepared. "The State of Missouri—An Autobiography," as the book is called, aims to answer concisely, clearly, frankly and interestingly every question that can be asked about our great state. It contains over thirteen hundred excellent and notable photographic scenes in Missouri history, industry, buildings and landscape. Each of the one hundred and fourteen counties is represented in these photographs as well as in the letter press. The heading of the chapter upon each county shows some of its characteristic scenes. From whatever standpoint considered, the work is a monumental one, placing as it does in a permanent, concrete and entertaining form the history, resources and advantages of our great commonwealth.

We do not endorse all that we publish in **UNITY**. Most authors have their weak points, and they crop out in their writings. Every reader is urged to discriminate. Get in the habit of thinking for yourself as you read and, your mind will intuitively separate the truth from the error. We often publish articles that are not wholly scientific but have some dominant thought that is helpful. Such an article is that in this issue, "Optimism." This author, like Elijah, is worshipping in nature a lot of false gods, which he will eventually have to burn up, but his optimistic tone of mind is his saving grace. Also the article, "War of the Auras," should be read as representing in its characters various soul impulses and passions, then it will be understood.

ONE WAY IN WHICH SHE DOES GOOD.

The energy and sound sense of some people is marvelous. They get right at the situation without a moment's hesitation and do the right thing. One of these is Mrs. S. J. L., of St. Louis. She keeps a rooming house and is a very busy woman, as she says "too busy to even go to church," yet she does lots of good. With her last letter she sends ten subscriptions to UNITY for her friends. She makes them a present of it, assuring them that it will help them. As she says in her letter: "These are all good people, but there is something the matter with every one of them. They have been church members for years, and are earnestly striving for the help of God, but don't know how to enjoy it. I was the same way until a little over a year ago. I tell them about how to think right, but they do not get their minds right down to the work, and it has come to me that they could get more understanding out of the little UNITY than in any other way. It is the best book I know of. I look for it and read every line in it. I have a big house full of roomers and I give them my books and preach this Truth to them all. Most of them take it all right—they will read the books, but if they are asked to go to one of our meetings, they would not think of it. I tell them all about the Silent Unity Class Thought, and that I want them to take time to hold the Silent Thought at the appointed time. I send blessings to everybody, and this is my constant prayer."

(We are not requested to give her address, but some of our subscribers going to the Fair may wish to find a room with this good friend—it is 12½ N. 3d Street, St. Louis.—Ed.)

TO ALL NEW THOUGHTERS.

Under the auspices of the Reception Committee of the NEW THOUGHT CONVENTION to be held in St. Louis next October, there has been established a local centre for all New Thoughters, who may visit the Fair during the Summer and Fall. This centre is universal in scope and purpose. It will consist of reading rooms, an information bureau, and a rest room. All the periodicals and the best literature, philosophical and metaphysical, will be found on the tables. St. Louis is the centre of interest for the world today, therefore let us take advantage of it. We ask of you for this New Thought library a response as immediately as possible. Authors, send us your books. Editors, send us your periodicals and magazines. The room will be open every day and some one in constant attendance to answer questions and give information, and they may be found at 3907 West Belle Ave. For further particulars address,

NANCY MCKAY GORDON, Chairman Reception Com.,
4606 Morgan Street, St. Louis, Mo.

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New Thought League, Sunday services at Arlington Hall,
10th and Walnut Sts., Sunshine Circle, 10:00 A. M., speaking at
11:00 A. M., by Judge H. H. Benson, of Topeka, Kan. Thursday
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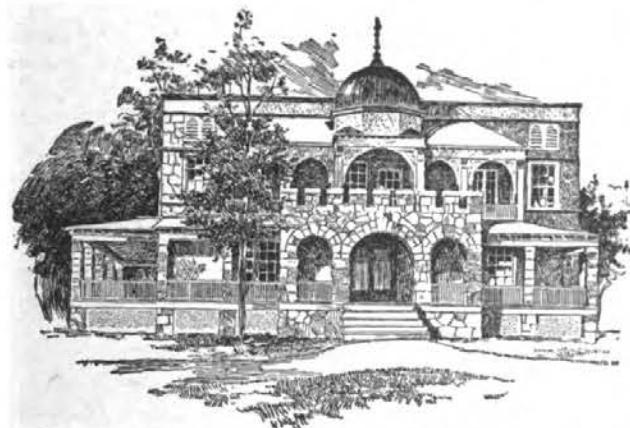
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BUILT UPON THE FOUNDATION OF THE APOSTLES AND
PROPHETS, JESUS CHRIST HIMSELF BEING THE
CHIEF CORNER STONE.—EPH. 2:20.

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THE RHYTHMS OF LIFE.

BY HORATIO W. DRESSER.



ONE of the most noticeable characteristics in the lives of those who are in a high degree spiritually inclined, is the confidence with which such people cling to their ideals as the most powerful objects on their mental horizon. Again and again we hear of those who, in their zeal for new ideas, anticipate an immediate regeneration of society, and again and again we hear of disappointed prophets and social Utopias that failed. Man's spiritual insight is notoriously independent of time. He can see that a certain change is coming, but he nearly always fails when he prepares a spiritual time-card. Consequently, there are many unexpected delays and discouragements. The same is true of man individually. He hears of some new creed or doctrine, a new religion or therapeutic system, which he welcomes as a universal specific—the cure for all ills, the elixir of life, the conqueror of death, the enemy of unhappiness and poverty. Accordingly, he accepts the new system with great zeal, forgets everything else, neglects common sense, and even disregards law and order. He enjoys a brief period of triumph. Then his enthusiasm ebbs and leaves him stranded, high and dry, to meditate upon the apparent heartlessness of nature.

This experience is of great educational value, for it proves, as naught else can, the central thought of the foregoing chapter: that there is a relentless rhythm in things and that it is wisdom to adopt that rhythm. Every one of these new specifics is an attempt to outwit evolution, and every one fails

because evolution cannot be outwitted. They attempt to spare man the labor of saving his own soul. Now it is a belief in a theological scheme, the mere acceptance of which is supposed to regenerate the believer for all time. Now it is a method of escape from pain. Now it is a plan for the acquisition of self-camplacency which shall never be disturbed. Thus scheme follows scheme, and all the while man's salvation is being postponed.

Two great discoveries put an end to this dallying, namely, knowledge of (1) the fact that evolution is universal, relentless; and (2) the fact that man advances only by individual effort, that he must work out the entire development for himself. Evolution, then, is either a help or a hindrance according to our attitude. It is sometimes disregarded because it is supposed to be materialistic, atheistic, or applicable to nature alone. It is therefore supposed that we can mentally or spiritually make leaps, pull ourselves up by our boot straps, as it were. But the vital discovery is that our mental and spiritual life, that is, our inner or individual life, is characterized by the same evolutionary law; that our apparent set-backs or failures are due to the leavening process attendant upon growth in new ideas. If you would know whether or not evolution be true, let your scientific experiments therefore begin in the laboratory of your own mind.

Few discoveries are of greater practical value than the disclosure of the law of subconscious mental activity. When we learn that the deeper realm of the mind is unceasingly developing the ideas supplied it by the conscious self, we know that it is only a question of time when we shall have and be practically anything and everything we desire. For this apparently limitless realm below the threshold of our voluntary life exemplifies in unsurpassed degree nature's law of least resistance. That which we labor and groan to achieve consciously, comes easily and directly in the subconscious world. There fric-

tion is at its minimum. There a thousand deflecting tendencies of our personal life are out of the way. There our souls lie close to God, from whom power and wisdom come in ways that are only limited by our conscious ability to assimilate and understand the result. For always there is help in the subconscious world. Never do we turn to it in vain. Never is a prayer unanswered. Never need one pause in vain in the great on-rush of conscious life for a period of receptivity to the gifts of this profounder world. The only difficulty is that usually we are so absorbed with favorite schemes and the complexities of daily existence that we neglect to listen.

We mistake if we think that it is the idea or experience which we try to coerce into our selfhood which becomes most truly our own. It is more apt to be an idea of whose power we were but slightly conscious when it dawned upon the mind, but which struck deep into the heart and was brooded upon for weeks and months. After such a period of mental evolution is over we can indeed trace it to a vitalizing idea found in a book, heard from a philosopher, or beheld in an intuitive flash. But when it thus struck home we were little aware to what it would lead. Crucial experiences of many kinds are only understood in perspective. We know what people were worth to us when they are gone. We know how deeply we lived when the emotions were touched, when we parted from old associations and began a new career. Our profoundest conclusions are gradually acquired subconscious possessions, inductions from long experience, which one day rose into the region of consciousness. We do not fully know what we believe until a new experience calls scattered notes into a theme or unifies detached themes into a symphony. The music we hear in our most conscious moments is only a note or two out of a great harmony. We live in scattered bars, phrases and movements, except in those occasional hours when

an entire melody wells up from below, or when the walls are parted and we hear the great oratorio from outside and the celestial hymns from the beyond.

Life is in the profoundest sense rhythmical, a constant waving, a rising and falling over the crests and down into the trough of the sea. If our conscious vision were larger we should look from crest to crest, and behold the harmony of our long evolution. When we descend we should know that it is but to rise. But, absorbed in sensation and self, not even our memory lasts over, until repeated philosophizing has made clear the law. It is safe to say that every one of our doubts, fears and complaints is due to this lack of perspective or memory; yes, that all our suffering, ill-health, sin, is maladjustment to the wave which is carrying us ever forward, forward, whether we are adjusted or not. Our subconscious life is of particular assistance in the solution of the problems of suffering and evil, since it is the convictions which we develop by subconscious induction that finally make clear the law.

Those whose instruments are most intimately attuned to the universal harmony of things agree in the description of it as rhythmical. The heart beats rhythmically, the breath comes in rhythms, every function of the body proceeds in rhythmic sequence. The seasons come and go, the stars fade and reappear rhythmically, the entire universe is as truly a pulsing harmony as when the angels sang at the creation (which never began).

The poets and musicians feel this universal rhythm and reproduce it in verse and concords of sweet sounds. In them there are fewer conscious and subconscious obstacles. The same harmony exists for all, but owing to maladjustment we feel and therefore report it as discord. You will observe that the less a man possesses of that quality which we call the soul-life the more prosaic he is. Let a man pursue the pathways of the Spirit, and he will gradually become more refined in voice, manner,

language, thought and feeling. This refinement bespeaks a closer relationship with the rhythm of things. His language becomes more rhythmical.

If we could view the subconscious process we should doubtless find greater receptivity to the inmost vibrations of the universe. We should then see why Julia Ward Howe could rise in the night and write her "Battle Hymn of the Republic" with scarcely any thought of what she was writing — as it came fresh from the rhythms of the subconscious world. We should know why many spiritually illumined people have written hymns. Perhaps we should learn that the priestesses at the famous Greek oracles gave forth their utterances in hexameter, because there was a rhythmical psychic experience of which the utterances were the expression.

We may then be justified in describing the divine spiritual involution itself in terms of rhythm. This may be the ultimate basis of what we call evolution. The different natural forces may be varying rhythms of the one life. The vision of things under the aspect of eternity, or as one whole, would then be an intuition of the great rhythmic play over the great ocean of life, whose billows, seen from below, are moments of time.

There is also a rhythm of the flesh — the subconscious functioning of all the organs. If I am moderate, poised; if I learn how to work so as to husband my energy, acquire equanimity, my life becomes so adjusted that I enjoy good health. If I give wise expression to the head and the heart, the instinct for sociability, the prompting to service, I put myself in the divine current in all these respects. For since I am a many-sided being it is rational to assume that many-sided adjustment is required, that there is guidance for each one of these phases of my nature. If my life is to become a divine poem, I must respond to the finer rhythms in each of these departments, I must consciously cultivate beauty.

Think of the divine life current, then, as flowing

out through you, in so far as you are at peace yet active, serving, loving, seeking truth, beauty and goodness. In every detail, seek not your own ideal or will alone, but ask what the Father would make through you. Reduce all conduct, all life to co-operation with God; cut off all else, simplify life to the finest point. Drop all anxiety, cease all effort to shape things in your own way, *trust wholly*, at large and in detail. Absorb your consciousness in thought of the ideals resident in all humanity, seeking expression. Dwell upon the positive side. Emphasize the outcome. Do not consider the conditions of evolution alone, but remember the creative rhythms ceaselessly flowing behind and within. Do not be imprisoned in thought of the process — live in joyous thought of its outcome.

Remember that this wonderful subconscious realm in which we dwell is a part of that divine unfolding. When you commit your thoughts and prayers to that realm, you are not delivering them to yourself alone — you are commanding them to God. Forth from that realm shall come the guidance needed to lead you to the right environment and the right associates, the solution of the problem that perplexed you, the important letter you wanted to write, the decisive word you longed to utter. The ideas you have read will come forth added to and transfigured. Your scattered thoughts shall be unified, and even your fragmentary doubts shall be turned into united convictions. All this your subconscious life will do for you, if you trust it, if you give play to its rhythms, if you shape your life in reposed ways, if you seek symmetry, poise, beauty; if you freely serve and faithfully do the best you know.

The true view of evolution then is from the standpoint of its ideals, and its sources. The universe is an order, a system, springing as a thing of life from the wisdom and love and beauty of God. It fulfills many ends, its life flows in many channels. True adjustment takes account of all of these by seeking

at once the true and the good, the beautiful and the wise, the individual and society; and by seeing all these in God.

Behold your own life in God if you would discover the true clue to its evolution. Return to intimate touch with God that you may gain a new impetus. Each time you lose hold of your better self, return there again and go forth once more to action. Remember that the fundamental fact is the active presence of God, in whose streams of creative tendency your life is immersed and from whom you can draw unlimited life and wisdom and power.

It is impossible to sunder the human mind from the divine life, for consciousness shades off into subconsciousness, and no one can draw a line between the subconsciousness and the divine. Your thought of the true, the beautiful and the good, is not yours alone; it is part of the divine ideal. The less you live for self alone, the more does every thought tend to reflect the beauty of the divine order. Even your imagination may foreshadow coming events, and a score of years hence you may see in actual life that which you once imagined.

We therefore define the soul as precisely such that it can live ever in the current of divine life, yet be in an intimate sense itself. It is futile to try to define the soul apart from these its richest experiences. It is at the same time a resident of eternity and the temporal order, at once the possessor of a conscious and a subconscious mental life. It is fully intelligible only to the degree that we take into account both its profoundest aspirations and its total environment; and the total environment of the soul is, its planes of consciousness, its subconscious life, its communion with God and the world. The world and the soul—that is our life. The world is in part what we call nature, in part our social life, and in part our more direct union with God. The soul is related to nature, it is related to other souls, and it is related to God. Thus the divine order is

the true organic unity of all that we experience, the divine will is its center, the divine love its heart, the divine wisdom the method, and the divine beauty the ideal we seek to realize.

A MESSAGE.

The Spirit of Truth (the Word of God) is now coming into my consciousness. Say not thou art alone, for, "I am with thee alway, even unto the end," leading, guiding and protecting thee; thou shalt not want, for I am thy supply; there shall no evil befall thee, for "I am thy strength and shield;" thou shalt not fall, for "I will uphold thee with the right hand of my righteousness." Only live to your highest and best, doing each day what the hands find to do, knowing that it is a part of the great plan, and as "freely ye have received, freely give." "Let your light shine," and lend a helping hand. 'Tis not the doing of some great thing that brings the most happiness, but the countless little acts of kindness that makes for us that perfect peace and happiness we find in losing ourselves in the service of others. Hold no thought of lack or failure; the law works for you if you only trust it, and "As thy day so shall thy strength be."—J. W. M.

It is but a poor standard of success that is measured by gold and silver. A noble bearing, a lofty brow, a kindly smile, a self-control, clear eye, bespeaks a success that is more real. The only victory worth making is the victory over one's self; the only real success lies in the development of character and insight; the only thing worth seeking is the soul; the only thing worth possessing is the Truth; the only thing worth living for is Love. And this is the greatest success—to have ennobled your environment, to have done good, to have given happiness, to be happy, for virtue alone wears a serene smile, and wisdom only is truly happy.—STANTON K. DAVIS.

POSSIBILITY.

BY LYDIA BELL.

(Paper read before the Wednesday meeting at Unity Headquarters, Kansas City, Mo.)

The kingdom of heaven is like unto a grain of mustard seed.—Matt. 13:31.

The kingdom of heaven and a grain of mustard! Was there ever a seeming greater paradox? The tiniest among seeds and the possibility of all that life holds and means are here put in one measure. "Like unto a grain of mustard seed!" And how is that? It is on and on and up and up and out and out, and at last the glory of a crown of gold.

One must think of the mustard as it grows in warm countries to realize the contrast between the tiny seed and the tree-like plant in whose branches birds may rest. At least two things are emphasized for us in this figure; there may be more, but two things are clearly shown, namely: the greatness, the expansiveness, and the beatitude of life. One should read the 13th chapter of first Corinthians in connection with the text.

The mustard seed of that kingdom which is within us must have in it the abiding love, the abiding faith, the abiding hope of the eternal; and then these, as they grow to possess the life, or as life grows to possess them, are the crown of possibility. They are the kingdom of heaven, the oversoul of Emerson, the overshadowing spirit of God, that enwraps every soul, every heart in its tiny striving toward the fulfillment of itself. So we see that which overshadows and that which is overshadowed are one and the same thing.

As we may think of the perfect plant which the seed holds, as already formed, waiting for its mission through the seed, so we may think of our divine possibility as preceding and attending all our existence, all our struggle and strife, the within and

the without; and the consciousness looks in both directions, like a child in the arms of the mother, playing with the changing forms of existence, identifying itself first with one and then with another; and the crown is always in the victory when the kingdom of God shall come.

We are apt to limit our possibility, and do it in this way: We look without; we are satisfied with ourselves; our possession is so pleasing to us that if we think of a future we think it must be something like this—it must hold these things. We have not apprehended the reality of the kingdom of God; we passed by as for another time, or for other people. We make a virtue of the bonds which hold us. House and land and things are so essential, we say, and so the growing kingdom in us waste while we dream on, dream of happiness and sorrow.

I am speaking for myself and for these others who are prone to put a limit on the possible. Does my Elder Brother know the Father face to face? Does he assure me of the truth of the kingdom which is not of this world? Does he reveal it? We will say, "Yes." Then there comes in this awful dawning blight of our limited belief, or of our desire to personally grasp the golden crown of life,—we are apt to reach for it as the baby reaches to get the moon.

I am sure that we are to believe mightily in our possibility; we are to break the chain of sense and place and person and things; we are to act with God present with us, and we are to adore that presence. Did you ever talk with a mother who had an adorable child? Did she mention the child or did she keep silent? Did you ever know a young man who had a sweetheart? If you did, were you not perfectly aware of the tender chord in his thoughts which was ready to rise into a glow of joy if you mentioned her name? Beloved, how shall we come into our kingdom? Shall we not have to love ourselves into it? Perhaps to make a habit of kind-

ness and forbearance and thoughtfulness for others is an old fashioned way, but I believe it is good enough to be new fashioned, too, and it will lead us to where we can lift our heart and thought to the crowned Queen of our life, the adorable mother, the blessed Christ, who responds to every life-note in us. How gloriously she responds. Maybe we try too hard in a kind of strife after Divine things, and maybe they do not come in that way, but more as the lily of the field spreads its glowing beauty to the sun.

God is here. He is in the words I speak, and in you who hear, but He is not the hearing nor the speaking. He is in the loving, and loving is not so much clinging as doing. We cannot glow in God's sunshine by tame submission or indifference to our kingdom. Its possibility stirs us to actively pursue it, and we have each other to practice upon, and we have our family ties to practice with. These associations are not for bondage; they are for practice. The act or thought I give to another is my act or thought on its way to me. We have to make some misstep in order to learn how to make right ones, but with the gracious face of Christ with us we can learn to be brave. If we did not misstep on the journey, how proud we should become of ourselves; we should believe we were doing something. We often fall down that we may learn what it is that supports us, and if we take hold of the wonderful Hand and stand up, we shall be stronger than before.

Shall we enter the Silence of ourselves and, lifting our heart to the Divine Beauty that holds us, wait on the Lord for the renewal of strength? Our possibility is not won so much by getting out of conditions as it is to live through them. They will fall away as the shell falls away from the seed when it bursts open to let the tiny plant start. When we talk of the things of the Kingdom we must remember that we are talking of the plant fully grown. There is a time when the seed lingers in the dark earth, and strives in a mighty

warfare in the tiny house, and when that warfare is accomplished it has submitted to become something more than a seed. It has given up all that it felt it was as a seed; its possibility for being a tree has awakened within it.

O my brother, my sister, when are we sure the Eternal Kingdom is for us? Do we see it as a light on a hill towards which every day our feet are set, and are we thankful at the end of the day for all the day has held? Do we bring it to the mighty mother heart of God and recognize our childhood in the kingdom? Do we know that we need to be brave? that smallness and petulance and selfishness and fault-finding are weakness? Aye, but they surely fall away and strength is borne when the Divine Possible beckons us. What shall we not dare, what endure, to win the crown of victory? Oh, but the daring and enduring are in such little things, in the little everyday affairs of personal life. But the crown must be won to be worn; we must grow in every inch of root and fiber and stem and leaf and blossom of the Holy Kingdom. It is not of this world; it is greater than all of this world, as substance is greater than shadow, existence, knowledge, and is the Brahman —immortal and eternal. The human soul is that Brahman, not separate from it, says the Sanscrit.

Are we ready to take ourselves as great as God has made us? If we are, we must be ready to take the crown. If our heart tells us that we are not quite ready, does it tell us that we would like to be ready? We will have to probe deep to really be true in answering this question to ourselves. As the bud nestles on the stem till the moment when the sunlight shall touch it into the blooming rose, so to the heart in which has dawned the vision of the Eternal comes the living touch of the Master which awakes the soul to the glory of the kingdom. I am sure I should not write these words if someone were not calling for them, and to that one the sympathy of like purpose unites us in a fellowship that makes us comrades in the silent warfare for the Divine Possible.

Bible Lessons

BY C. F.

Lesson 12. September 18.

ISRAEL REPROVED.—Amos 5:4-15.

4. For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live:

5. But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

6. Seek the Lord, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el.

7. Ye who turn judgment to wormwood, and leave off righteousness in the earth

8. Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name:

9. That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

10. They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

11. Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

12. For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.

13. Therefore the prudent shall keep silence in that time; for it is an evil time.

14. Seek good and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken.

15. Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.

GOLDEN TEXT—*Seek the Lord, and ye shall live.*—Amos 5:6.

There are two standpoints from which man develops. One is the universal or formless; the other the particular or formed. Man is the door through which the universality of Being passes to the personality of Being. “He who hath seen me hath seen the Father.” The right relation of these two aspects of the same thing devolves upon the individual. You are making a house for God—“Ye

are the temple of the living God." You must make that house according to Divine Law—if you fall short in the process it is because you have not balanced your forces between the formless and the formed. Today's lesson is a call to understanding of one who has lost his balance—has concentrated too much upon the "temple," and not enough on the source of that temple—the Universal. Hence the call, "Seek ye me, and ye shall live."

In the preceding verses it is recited that, "The virgin of Israel is fallen: she is cast down upon her land." This means that the purity of motive as the central moving desire of the soul has been lowered—cast down to a material basis. The motive of every thought and object of attainment in one who is striving for spiritual development must be pure and undefiled. If it becomes polluted with the selfishness of the thoughts pervading the body-consciousness, the residue of previous selfish thinking and seeking, it must be purified by going into the Universal—"Seek ye me, and ye shall live."

The body is the "temple of God." "If so be that the Spirit of God dwelleth in you." If the body is not lighted up by this higher principle it is not conscious of being the temple of God, and as all depends upon consciousness, the man is in sense darkness. Those who have developed to a certain state of bodily transparency often find themselves all at once plunged into darkness, and they do not know why. The cause will always be found in some selfish motive.

In this state it is useless to try to work the problem out from the body standpoint. "Do not seek Bethel (the consciousness of God in the body), nor enter into Gilgal (the vibrations), nor pass to Beer-sheba" (the seventh centre, or affirmation, of completeness in body). In the Hebrew there is a deep occult meaning in this passage, and peculiar play upon words, which is observed by Mitchell, an orthodox Bible student. He says it may be trans-

lated, " *Gilgal* shall go into *galling* captivity." And Bethel (the house of God) shall become *Beth-aven* (the house of nothingness). This carries out exactly our interpretation—the spiritual vibrations, which have heretofore been such a pleasure, become painful and galling, and the Divine Presence is a seeming void—nothingness.

The remedy is: "Seek the Lord;" pray, ask for light; analyze your motives; try and find out what you have been thinking or doing that is contrary to the Divine Law.

If you persist in this unrighteous way you may "break out like fire in the house of Joseph"—the imagination. This faculty functions through the front brain, and when we have carried our unrighteousness to a certain point the brain seems to be on fire.

The cause of all this will usually be found in false judgments, or unrighteousness in the sense life, as pointed out in verse 7. Then seek the source of Divine Order, as illustrated in the harmony of the Pleiads, that wonderful star centre, which modern telescopes reveal has over 400 stars instead of seven. It is here used to typify the harmony which the seven centres in the body will assume when put under the Divine Law.

The symbols used in verse 11, "wheat," "stone," "vineyards," indicate that the dominant error is in robbing the body of its substance. The intellect does this in various ways. Ambition, avarice, lust, false judgment, fault-finding, impure imaginations, and many other error thoughts draw from the vitality its life essence and leave the organism in a "needy" state.

The remedy is: "Seek the Lord." "Seek good and not evil that ye may live; and so the Lord, the God of hosts, shall be with you, as ye have spoken."

Speak a good word or remain silent.

Lesson 13. September 25.

REVIEW.

(NOTE: In our Sunday School in Kansas City, the superintendent gives in advance to each teacher one of the following review subjects, upon which he is expected to make a five minutes talk on this day. Some very interesting and original views are thus developed. Other schools might do likewise with profit.)

GOLDEN TEXT—*The Lord is merciful and gracious.*
—Ps. 103:8.

LESSON I. *The Kingdom Divided.*—I. Kings 12:12-20.

Central Truth: A mind divided, or divorced from a harmonious unity with its maker, brings about divisions in body and affairs.

I AM Affirmation: “Ye cannot serve God and mammon.”

LESSON II. *Jeroboam's Idolatry.*—I. Kings 12:25-33.

Central Truth: The link that joins man to a conscious unity with God is Jesus Christ. The present race consciousness is so material that no one can take the steps necessary to divide unity without the help of a spiritual adept—one who has made the unity himself—and Jesus is such an one.

I AM Affirmation: “I am the Way, the Truth, and the Life.”

LESSON III. *Asa's Good Reign.*—II. Chr. 14:1-12.

Central Truth: The natural restoring force in the organism is of divine origin. It may be strengthened until it overcomes all disease if man will co-operate with it and declare peace and harmony in its domain. It is King Asa, who is healer and sustainer while he looks to the Lord, but who sleeps with his fathers when he goes unto the physicians.

I AM Affirmation: “According to thy faith so be it unto thee.”

LESSON IV. *Jehoshaphat's Reform.*—II. Chr. 19:1-11.

Central Truth: Good judgment is not evolved from the intellect—not the result of experience in the world of affairs—but an intuitive perception of what is right.

I AM Affirmation: My judgment is not mortal but Spiritual.

LESSON V. *Omri and Ahab.*—I. Kings 16:23-33.

Central Truth: The belief in a personal God leads to idolatry. All ideas that limit God to form and locality are Baal worshippers.

I AM Affirmation: Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.—Ex. 20:4.

LESSON VI. *God Taking Care of Elijah*—I. Kings 17:1-16.

Central Truth: Sensuous thinking and living dries up the issues of life, and there is a great drouth in the whole land or body.

I AM Affirmation: Thou art the source of my life and I am obedient unto thy law.

LESSON VII. *Obadiah and Elijah.*—I. Kings 18:1-16.

Central Truth: Ignorance of the Divine Law leads to hard experiences. Man's salvation is in being obedient to the Spiritual nature.

I AM Affirmation: I love to do the will of God, and His law is the standard of my every thought.

LESSON VIII. *Elijah on Mount Carmel.*—I. Kings 18:30-46.

Central Truth: The forms in the natural world should not be objects of worship. Whoever is enraptured with these beauties without understanding their source in the Principle, is falling into delusion and dissipating force.

I AM Affirmation: My God is the formless Spirit within me.

LESSON IX. *Elijah Discouraged.*—I. Kings 19:1-8.

Central Truth: The one who persists in sensual ways discourages and grieves the higher Spiritual consciousness, and it withdraws into the secluded realms symbolized by “wilderness.”

I AM Affirmation: Notwithstanding the apparent absence of the consciousness of the Spirit I know that I am perpetually fed and sustained by Divine Substance.

LESSON X. *Elijah Encouraged.*—I. Kings 19:9-18.

Central Truth: The evidence of the power of Spirit is not in visible manifestations of great force, but the stillness within.

I AM Affirmation: God is manifest unto me in the still small voice within.

LESSON XI. *Elijah Taken Up Into Heaven.*—II. Kings 2:1-11.

Central Truth: When impatience and fiery zeal is eliminated through peace and obedience, the vital essence of the man is lifted to a higher plane of realization and a consciousness of harmony established.

I AM Affirmation: “I pray thee, let a double portion of thy Spirit be upon me.”

LESSON XII. *Israel Reproved.*—Amos 5:4-15.

Central Truth: The motive in the heart decides the result of the act, whether it will give satisfaction or bitterness. Selfish motives always result in unhappy conditions in body and affairs.

I AM Affirmation: Search me, O Lord, that my motives be pure in Thy sight, and that there be no selfishness in me.

Lesson 1. October 2.

ELISHA SUCCEEDS ELIJAH.—II. Kings 2:12-22.

12. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordon;

14. And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters they parted hither and thither: and Elisha went over.

15. And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest upon Elisha. And they came to meet him, and bowed themselves to the ground before him.

16. And they said unto him, Behold, now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

17. And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, and found him not.

18. And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19. And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.

20. And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land.

22. So the waters were healed unto this day according to the saying of Elisha which he spake.

GOLDEN TEXT—*Let a double portion of thy spirit be upon me.*—II. Kings 2:9.

Two distinct attitudes of mind are alternatively used by one who is demonstrating Spiritual power. Elijah (I AM in God) represents the attitude where the I AM is affirmed with force and positiveness. We affirm the Truth with all the force of our being, and declare that our word shall not return unto us void but shall accomplish that whereunto it is sent. This develops strength of character and I AM poise. But the fiery vibrations which our forceful thought evolves in this positive attitude need a quieting, harmonizing state of mind as balance—this is sup-

plied by Elisha (God is salvation). In this attitude we recognize more fully that the Great Mind of Being is the real source of our power, and we rest in it and co-operate with it in quiet aspiration and prayer.

12. I AM is the father of every thought, but we lose sight of the source and see the effect in our personal consciousness.

13. The mantle of Elijah represents the reflected power that falls upon us and becomes the abiding part of our consciousness, after we have declared the Truth in the highest until it has made visible the mental currents (chariots) and vital powers (horsemen) of Being.

14. Jordan is the universal race thought that constantly flows through the subjective mind. With this higher power we can separate it — when we use it in the name of God — and we pass through it in our mental demonstrations without being affected by its negations (waters).

15. This demonstration of the higher power commands the attention and respect of the thoughts that have a reflected perception of the Truth but do not understand it. (Sons of the prophets.)

16, 17. These partial perceivers of the Truth imagine that the Spiritual I AM is subject in some manner to locality, and they insist upon the human as equal to the discernment of its abiding place. Elisha knows that the limited cannot see nor find the whereabouts of the Limitless, and tells them of the futility of such research. But intellect is never satisfied until it tries at least to find the Spirit. Many searchers for Truth are caught in this desire of the "sons of the prophets" to definitely locate the spiritual I AM and bring it down to their human comprehension. They are telling us on every side, "When you make your science practical and within the comprehension of my reason I will accept it." These never find Elijah either on the "mountain" or in the "valley." "Spiritual things are spiritually discerned."

19. Jericho, representing human consciousness, is indeed "pleasant." Were we pure in our thought our bodies would be perfectly healthy and harmonious. But the issues of life (waters) have become polluted by error thoughts.

20. The purification is brought about by the specific application of the Spiritual Energy which has become part of our consciousness. We must affirm that the old substance has been replaced by a new one, (cruse) and that it is preserved and eternally abides in Divine Purity. An affirmation of wonderful efficacy is, "My life is hid with Christ in God."

Lesson 2. October 9.

THE WIDOW'S OIL INCREASED.—II. Kings 4:1-7.

1. Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant, my husband is dead: and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen.

2. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not anything in the house, save a pot of oil.

3. Then he said, Go, borrow the vessels abroad of all thy neighbors, even empty vessels; borrow not a few.

4. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

6. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

7. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

GOLDEN TEXT—*Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed.*
—Ps. 37:3.

When the subjective has lost contact with the positive, objective is a "widow." The conscious unity between the mind and the vitality of the organism has been severed, and there is lack and burden (debt). This takes place eventually in all who do not consciously take possession of the various brain centres in the organism.

The vitality is in a constant state of activity, or vibration, and very sensitive to thoughts. Wherever the most thinking is, there will concentrate the most vitality. This is why long continued memorizing, or other mental labor requiring a constant brain-strain, will produce headache. The cause is too much blood in the brain, and too little in other parts of the body. But those who have studied the soul find that the action of the blood is governed by the thought, through this all-prevading vitality as a vehicle. Thus one may become unbalanced through any system of thinking that does not give proper attention to equalizing the vital force in the organism.

People often wonder why those who live good, pure lives, and truly religious, should suffer sickness, old age, and finally death. If God is a rewarder of those who worship Him, why does He allow these conditions to come upon His prophets? Here was a widow of one of these prophets who had incurred a debt and left it upon her and her sons. The answer is, that religious people are not always wise. The "sons of the prophets" wanted to look for Elijah in material places, showing the intellectual basis of their understanding. They built up a religious system in the realm of form instead of the formless. They devitalized the body in their zeal to find an external God, and material heaven. These material ideas formed material thoughts that settled back in the subconsciousness as a burden or "debt" that had to be carried by the body. The intellect became so exalted in its devotions and aspirations for heaven after death that it was virtually dead to the desolate body, which was trying to live while robbed of its animating source. We find people in this state on every hand—very good, pious people who are trying to serve God with all their might. Yet they fall short because they are not wise. They have not studied the law of God in that most wonderful creation—the human organism.

It requires patient research and quiet mental contemplation to find out these inner issues of body manifestation. There are wheels within wheels, like the works of a watch; some running contrary to each other, yet as a whole harmonious and in right relation, marking time with the law of Being. Those who are in a great hurry, or those who are not willing to work much in the silence, do not find the kingdom of God within.

This separation between mind and body vitality is not confined to orthodox religionists, but among modern metaphysicians are many who profess to understand the Law of Expression yet openly ignore the necessity of making this specific unity. They will all eventually find the body vitality has become "a widow," and, if they do not call upon the prophet Elisha in time, old age, decay and dissolution of the organism will take place. Then the onlookers who are watching for the demonstration of their claims that they can overcome death, exclaim, "I told you so."

But there is a way for this "widow" within to again fill all the vessels with the oil of life, and that is by calling upon Elijah, the silent prophet. The real name of this quiet one within is, "God is salvation." In this process of rejuvenating the organism the oil of divine life comes from a multiplication of the little we have on hand. But the capacity, or "vessel," has to be borrowed from a "neighbor." We lack confidence in our own capacity, but when once we have a start in this inner concentration upon the life centres, we "shut the door," and "pour out into all those vessels." Those who have taken lessons in this system of body rejuvenation will readily understand the significance of this process.

When all the vessels are "full" we have oil to sell. We can supply others with this vital life flow. When I have a patient who is nervous, or physically devitalized, I know that I cannot bring about a union between the flighty mind and its quivering organism

until the nerve centres, or "vessels," are filled. First I silently fill my own centres with the invisible oil, then I am in position to loan to my neighbor, which I do through a quiet soul filling in process. Then I instruct the patient how to hold the right thoughts to bring about a permanent union—"and the oil stayed."

Lesson 3. October 16.

ELISHA AND THE SHUNAMMITE.—II. Kings 4:25-37.

25. So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite:

26. Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.

27. And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me.

28. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29. Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again; and lay my staff upon the face of the child.

30. And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

31. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

32. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

33. He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

34. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

35. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times and the child opened his eyes.

36. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

GOLDEN TEXT—The gift of God is eternal life through Jesus Christ our Lord.—Rom. 6:23.

This lesson, like all Scripture, has reference to certain phases of individual soul development. It can also be applied to the external life. All things without have their principle within man, and he can read their message from either state. But as the without is based upon the within, man cannot understand fully and have dominion over the outer things until he has made himself acquainted with the powers within. So we give most study to inner states and through them master the outer.

It is also possible and proper to study and interpret Scripture from both states at the same time. The feeding of the five thousand by Jesus had its possibility in his capacity to increase the substance of his own soul. When, through this inner mastery of the principle immanent in all forms, he had gained this ability, he was equal to what seemed a miracle to those who were ignorant of the law through which it was done. Those who see the form only are in Egyptian darkness; those who see both the form and glimpses of the animating principle, are the children of Israel in the wilderness, and those who see both the within and the without in proper relation are in the Promised Land.

This lesson may be profitably studied from both view-points, as it brings out some modes of procedure in metaphysical practice that have been proven true by the modern students.

The son of the Shunammite woman had apparently died of sunstroke. She laid him on the prophet's bed in the room on the roof of her house and arranged to go at once for the help of the holy man, who was on Mount Carmel. When asked by her husband the cause of her going she merely answered, "It shall be well." In this she showed a discretion which is universally found to be necessary. Do not admit the error nor talk about it. If you have in view the restoration of life do not think about anything but life. The very ethers about you are filled with a substance that is formed and transformed at

your every thought and word. It is more sensitive to thought than the mariner's compass to the magnetic flow, or the atmosphere to waves of sound. A word of fear thrills the sensitive ethers of sympathetic souls and they tremble until they sometimes fall. Hence the "It shall be well" of this Shunamite woman is a lesson for all. She showed her wisdom again when the prophet asked about her family. Her answer was, "It is well."

The prophet proposed sending his servant, Gehazi, whose name means "sight" or perception, to do the healing in his power (staff). But the woman would not leave without the prophet himself accompanied her. She was very thorough and did not propose to rest with half measures. There are cases that the "word" cannot reach. There must be a receptive mind to carry the spiritual impetus. Jesus recognized this as faith, in the case of the centurion and his servant. Where the patient has faith in the healer, or there is someone in close touch who is strong in spiritual trust, the way is open for demonstration in absent healing.

Elisha found it necessary in this case to go within and "shut the door," and pray unto the Lord. Jesus gave this form of procedure as part of the way to pray. We are to go within our own soul and shut every door that leads to the sense realm without. This means seeing, hearing, feeling, smelling and tasting. In this inner chamber you must be immersed in the Spirit of God; then pray.

The restoration of life in this case not only required prayer and spiritual treatment but a physical contact, if we take the narrative literally. Some healers find that when they have not reached a case by the power of perception of truth, and the prayer of faith, they can sometimes start the life current in the organism by touching the patient, as did Jesus the eyes of the blind man, or the "many" upon whom he "lay hands." But this laying on of hands is a dangerous process to one who has not a clear

understanding of the spiritual source of all things. "Laying on of hands" must always be accompanied by "prayer," and the prayer should be the important thing. There is no power in the hand save it come from the mind, and the mind is the Son of God.

When we sneeze the life current is animating some nerve centre — to sneeze "seven times" means the animation of all the life centres in the organism. In some parts of Germany the peasants say "God bless you" whenever any one sneezes.

EXTRACT FROM A LETTER.

Agnes C. Lamorder, 567 Massachusetts Ave., Boston, writes — I *love* you *one* and *all*. As I have written heretofore, UNITY is to me the most soul-helpful of all the publications I receive. I receive help from *all*, but UNITY is to me what a mother is to a sickly tired child. When they are feeling at their best, they like the society of other children; when they tire out, they quickly fly to mother, for there they find rest. I was pleased to find in the August UNITY that you would treat your subscribers for prosperity. That seems to be the (shall I say) hardest for me to demonstrate over. I also keep a rooming house, only mine is in Boston instead of St. Louis, and I am also a busy woman. I do help some of those I come in contact with, for they tell me so. I love everyone, and as nearly as it is possible, or is made known to me, I follow the Golden Rule. Sometimes I know that I lose dollars at the *time* by so doing. I have nice clean large airy rooms and give good service, yet I have some empty ones nearly all the summer.

There is no special Providence, but there is a Universal Divine Providence. The One Divine Law regulates all things, from stars to smallest atoms.

— W. J. COLVILLE.

THE LIGHT OF TRUTH.

(Dedicated to Mrs. Annie Rix Miltz.)

Ernst Krohn.

Ernst Krohn.

With Spirit

Light of Truth, the Christ with-in me! Light of Truth, that makes me free!
Light of Truth, the last-ing sun-shine! Light of Truth, this Truth is mine!

Light of Truth, the light I'm find-ing! Light of Truth, I rest in Thee!
Light of Truth! O won-drous mes-sage, Come to me through end-less time!

Light of Truth! O god-ly free-dom! Light of Truth, to Thee I wing
Light of Truth, so pure and change-less, In Thy light the world will swim!

In Thy light my soul is glow-ing, And my heart with joy doth sing
Now ac-cept we this true bless-ing, In this Truth re-joic-ing sing!

THE LIGHT OF TRUTH.—Concluded.

REFRAIN.

On-ward, on-ward, Truth for - ev - er, Is the Light of Life to me;
 Love so bless-ing, fail-eth nev-er; Health, Peace, Joy, I find in Thee!

The above song was composed by Mr. Ernst Krohn, organist of the Church of Practical Christianity, 18th and Pestalozzi Streets, St. Louis, and was dedicated to Mrs. Annie Rix Militz, who conducted a New Thought Union Meeting in Recital Hall, The Odeon, St. Louis, Sunday, August 14th. The addresses were vibrant with harmony and good-will, and gave a foretaste of the east of good things for the New Thought Convention.

PROGRAM.

Opening Chorus	- - - - -	<i>The Choir</i>
Invocation and Silence.	- - - - -	
Duet	- - - - -	<i>Miss Lena Deuber and Mr. Wm. Deuber</i>
Greeting	- - - - -	<i>Mrs. Annie Rix Militz</i>
Solo	- - - - -	<i>Miss Edna McDonald</i>
Address—“Come unto Christ”	- - - - -	<i>Mr. H. H. Schroeder</i>
Address—“The Omnipresence”	- - - - -	<i>Mrs. Vintie Root McDonald</i>
Solo	- - - - -	<i>Mr. William Deuber</i>
Address—“A Preacher Preaching to Himself”	- - - - -	<i>Mr. E. T. Bunting</i>
Address—“Unity”	- - - - -	<i>Mr. J. D. Perrin</i>
Offertory	- - - - -	
Chorus—“Bless the Lord, O my Soul”	- - - - -	<i>The Choir</i>
Address—“Non-resistance”	- - - - -	<i>Louis Goudsmit</i>
Address—“The New Thought Basis”	- - - - -	<i>Mrs. Anna J. Johnson</i>
Chorus—“Light of Truth”	- - - - -	
Doxology	- - - - -	
Healing Benediction	- - - - -	



Inspired by the Spirit of Truth.

It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 10,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75 c.

UNITY is published monthly and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.50 for both.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo.

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

September 20th to October 20th.

I am Spirit; I am perfect. I am now *willing* that that perfection shall be manifest where imperfection seems to be.

Prosperity Thought.

(Held daily at 12 M.)

That plenty and prosperity which I have perceived as truth is now expressed in the visible substance of my life.

A SELF TREATMENT FOR WHOLENESS.

BY BESSIE PENNINGTON UMSTOT.

Because of my divine origin, I am free from morbid sensitiveness, and am neither sore-headed nor sore-hearted.

I do not reflect flesh tendencies of error—I image God and manifest the likeness.

Therefore, I am sound minded, and whole-hearted.

I am pure minded and singled hearted.

I am clear headed and light hearted.

I am level headed and steady hearted.

I am cool headed and warm hearted.

I am strong minded and stout hearted.

I am even tempered and kind hearted.

I am just and merciful—loving and forgiving, peaceful and serene—for my head and heart are fitly joined in God-like unity.

My will and understanding beat and breathe as one, for they are wedded. I am, therefore, a complete harmonious whole, vibrating with my source in peace and quietude. I am content and satisfied, for the Lord giveth me *rest* on every side.

KANSAS CITY MID-WEEK MEETINGS.

A report of the mid-week meeting held Wednesday, August 10th and 17th, at Unity Headquarters, 1315 McGee Street. Symposium on "Opportunity."

BY MRS. EDITH HASELTINE.

How can I make my life yield its fullest and best? How can I make opportunity to do what I desire? There is a Power, One Universal Presence, which if firmly laid hold of and made the great central principle in one's life about which all else is properly arranged, will make that life a grand success to the degree it is firmly laid hold of.

Now is the day of salvation. Now is the time. The past is gone; the future is unborn, when born it will be the Now. The Now is all we have.

"Every day is a new beginning;"

Every morn is the world made new."

So let us live in the Now; waste no time with the past, and waste none with the future, and by the thoughts and deeds of today, make our lives what we desire. One great teacher said, "I am the truth, the life, and the way; follow me." And then he said, "Seek ye first the kingdom of heaven, and all things needful shall be added unto you." "He that seeketh findeth, to him that knocketh it shall be opened." Say not, "Lo, here or lo, there, for behold the kingdom of heaven is within you"—the kingdom of harmony when you are in tune with the Infinite.

"Except ye become as a little child ye cannot enter in." You must be teachable as a little child. All pass the same road in general; some fast, some slow. The ultimate destiny is the finding of the higher self and the kingdom of heaven—the Christ within. Heed not the call of the material; shut your eyes, your ears, your mind to all, and keep to the purpose you have set forth upon. For "What does it profit a man if he gains the whole world and loses his own soul?" The great teacher became master of

self, and being master of self, he was master of all else, for he said, "I and my Father are one." "Not I, but the Father within me he doeth the works."

Prayer brings us into harmony with the Infinite. Prayer is the soul's sincere desire. "What things soever ye desire when ye pray believe ye have already received, and ye shall have them." Everything in the beginning had its origin first in the Spirit, or mind, then in thought, then in form. The world in which we live is the result of the energies of the Great Mind; "and God said, Let there be," and there was. Everything the world has ever seen was first an idea in some mind. Thoughts are forces, and through them we have creative power. As our rightful birthright we have the power of making our life what we will. We are each building our world from within. We are creating continually a procession of opportunities. Do you want the opportunity to do anything for another—is it your soul's sincere desire? Then remember the law of prayer I beseech you. "Do not despise the day of small things"—little opportunities. Look for them. Do the little things with all your heart; they will exercise the mind muscles, and when the call comes to come up higher you will not be found wanting. The conscious oneness with the Father is the one thing to be desired. When we realize and live this oneness there are no desires that shall not be ours. If one has a sincere desire for a higher condition in his environment, and is always sending out his highest thought for the realization of his desire, he will sooner or later come into its possession. So be faithful to the thing you have to do, always expecting something better, and know what you are doing is what will open to you the next higher, and this the next higher, and so on, and so know that each thing taken hold of is the opportunity that leads us on and on to our ideal.

If something happens to deprive you of utilizing one opportunity, another will come which is better. Obstacles will be cast in your pathway; this is to try

your strength. So I find I am a spiritual being here and now, and one with the Father of Infinite Power, Infinite Love, Infinite Abundance; that we find our opportunities in doing for others (as we are guided by Infinite Wisdom), losing our lives in the service of theirs. "Give, and it shall be given unto you. With what measure you mete it shall be measured unto you again." "Whatsoever a man sows that shall he also reap." There is no occupation a person can follow but what he is doing something for others, although he seems to be only earning his wages.

Ah, there are two golden gates to the kingdom within: love to God and love to our fellowman. We have the inner gate opening to the abundance of the Father's love, wisdom, life, power and intelligence, and the other gate opening outward in opportunities of giving to others or letting the Infinite Spirit flow through us to bless everyone and everything. It is the Infinite Substance of love, life, power, wisdom, abundance flowing through us to bless all that makes the perfect life.

BY MRS. JESSIE M. SLOAN.

The dictionary defines Opportunity as "fit, seasonable or convenient time." In looking into this definition, what impresses me most is that there is no fit, seasonable or convenient time for the things or experiences we do not desire or enjoy. Did any one ever know of a fit, seasonable or convenient time for dis-ease? Do we ever see a fit, seasonable or convenient time for poverty? Do we ever see a fit, seasonable or convenient time for anger or ill-temper? Then if opportunity means "fit, seasonable or convenient time," there is no opportunity for dis-ease, no opportunity for poverty, no opportunity for anger or ill-temper.

Is there a fit, seasonable or convenient time for health? We can all answer that question. Is there a fit, seasonable or convenient time for manifesting

plenty? We will all say, "Yes." When is the fit, seasonable or convenient time for thinking the true thought of ourselves and others? Is it not now? Is it not all the time? Then there is an opportunity for speaking the true word, and there is no opportunity for holding the wrong thought or speaking the wrong word, because there is no fit, seasonable or convenient time for wrong words or thoughts.

Before I began writing or thinking on this subject I thought opportunity to make a demonstration or manifestation meant when some thing or experience that we do not like came to us. But I find upon looking into it that the time, or opportunity, is any "*fit*" time, and *any fit time* would come very near being *all time*, would it not? Then our opportunity for any good thought, word, experience or manifestation is constant; it is at all time and in all places. There is no place that I can think of where it is not fit, seasonable or convenient to be well. There is no time that I know of when it is not fit, seasonable or convenient to enjoy life, health, strength, prosperity, success, power and love. But search where we may we will not find a fit, seasonable or convenient time for the opposite conditions. Do we, any of us, know of a convenient time for lack of wisdom or knowledge? No. Then there is no opportunity for ignorance. But we are all willing to say there are plenty of fit, seasonable or convenient times to be wise. Then there is an opportunity for wisdom. Is there a seasonable time to lack love? Then there is no opportunity for hate. And if there is a seasonable time for manifesting love (which we all know there is, and it is all the time), then there is an opportunity to manifest love.

I could not dodge the conclusion that all time is fit, seasonable or convenient for the manifestation, or expression, of any good thing or quality; in other words, all time is opportune for any good. But there is no fit, seasonable or convenient time for that which we call opposite or opposed to good; so there

is no opportunity for evil, or that which we do not desire. And I must conclude that all time is opportune.

BY ALICE C. TAINTER.

Since it was decided at our last meeting that each one present was to give something on the subject, "Opportunity," this matter naturally has occurred many times to my mind during the past week, and I wondered what I was going to be able to contribute. I had formulated nothing definite until one evening after retiring, (at which time it seems now to have become my habit to think on spiritual things, or have soul communion; for it is a most fitting time to enter the silence, when the conditions all about are most favorable, when all nature seems at rest, and the din and strife of the material is, for the moment, suspended), there flashed before my mind in large glowing letters—"Opportunity!" written in "letters of fire," as it were, so vivid did they appear; then immediately came the statement, "My whole life is one grand opportunity to express the Divine within me." It was, indeed, a bit of illumination or inspiration to me, and I, for the first time, realized that I was indeed "composing something" with the aid of the Spirit. I have written a little, or put forth some effort, as all of us, no doubt, have done, more in an intellectual way, but it means much more to us when we have entered into the Truth, and see and give forth from our higher selves the spiritual portion or side of our being.

Taking the thought, "Our lives are all grand opportunities for expressing the Divine within us," as the central, or leading idea, in all our relations, bringing it through the physical and out on the material all about us, with which we all are now dealing, where can it not be applied? I seem to see it written on ever hand: Every passing moment, every day is an opportunity to think or do some good. If we really determine to live the life of the Spirit we

will make opportunities to do good when or where we do not find them. To begin with, we find many opportunities for demonstrating the real over the unreal in regard to our personal selves. We all know how the mortal self rises up in rebellion to the spiritual; how vertible armies of selfish, harmful, unkind or impure thoughts endeavor to take possession of the mind. It means something to keep the mind "stayed on Thee" or the Christ principle. Some readily see how every moment is a fitting time for letting the light shine throughout our entire being. After we have improved these golden opportunities in regard to ourselves, and have become "strong in the Lord," how effectually then can we go forth and aid humanity. Countless opportunities we will find to do the Master's will. We do want "this mind" to be in us as it was in Christ Jesus. As he in his daily walks among men found and improved the many opportunities which came in his path, so we likewise can imitate him, or make our lives correspondingly as great and good. There is always some one in need of our help. We can be teachers of the Truth; we can heal the sick. In many ways we can unfold these powers of the soul within ourselves, and likewise call forth the same from our brother, for in each one of us lies the possibility of great achievement. Many are waiting, longing for better conditions, and perhaps their accomplishment of these or success depends upon our improving the opportunities which come up in our relations or dealings with them—the opportunity to speak the right word or perhaps to leave unsaid some hasty, unhelpful word, for by maintaining an eloquent silence sometimes we make some good impression or demonstrate some power of the Spirit.

I might go on and mention many other ways of rendering good service, but time forbids; we all in the main have very much the same experiences, and know that in the family relation and in the dealing with all whom we meet, how innumerable opportu-

nities do come to us to test our strength and ability to overcome the weaknesses within ourselves and others. We certainly have a great work to do, and as we "pass this way but once" it behooves us to not let pass by any opportunity to do good, if we would make our lives what we would have them to be, and have it said of us by the Master, "Well done, thou good and faithful servant, enter now into the joy of thy Lord."

By MRS. ELLEN HARLING.

Often when riding on the cars I see someone with parcels, too many to be carried easily, and offer to carry some of them as far as we go together. One day I met a young woman waiting for the car; she had a large bundle in her arms and was holding a two-year old child by the hand. I took the bundles; then she told me her destination and troubles. Her sister had just passed out, leaving a babe two weeks old, and she being the nearest relative felt she ought to take the babe, but she had a husband and a young child to care for. What should she do? she asked me. I advised her to see the child and its dead mother, and it would come to her what best to do. She seemed glad for my sympathy.

On leaving our last Wednesday Unity meeting the word "Opportunity" went right along with me. No one had a parcel they could not easily carry; there wasn't even a baby to give a smile to. On reaching home there was not an opportunity to do anything out of the ordinary, there seemed no call for me, but that word pictured the wall where before there was a blank space. In the evening I drew my chair to the light intending to have a good quiet read. Five or six boys were leaning against the fence; a croquet set was on the lawn. Shall I, or shall I not, ask those boys in to play? But, conditionally, they must use no bad language if their opportunity to win did not bring the game to a successful close. To make myself real comfortable I had taken off my new

shoes, put my feet on a cushion, and a sigh of relief followed. "Opportunity!" Well, while I put on my shoes, my son had asked the boys in, but I went and stood by them ready to say the word in time, and each boy I spoke to said, "Yes, ma'am," quite sweetly. No chance there.

Next morning my neighbor sent his little girl to borrow a cup of meal. I had none. My son said, "Send Life." I said, I wished I could, as we had just heard the young husband was going away at once on account of his health, and the home was to be broken up. We were out of that cereal called "Life," but I put on my wraps, and told my neighbor I had to go to the store, and would get her anything she wanted. I thanked her inwardly for that opportunity. Saturday work done I felt tired, and thought I would rest awhile. The five-syllable word seemed to spell out, "You-are-alone-write." "What shall I write? I can't write fiction." "Well, write a letter full of unity." So I wrote to a friend telling of our meetings, and having met a mutual friend in our last meeting, who said she had been much pleased with what she had heard.

Sunday morning I saw an opportunity. My daughter being away from home, I turned to my son, "I feel like a 'love-lorn critter' going to church alone; will you go with me?" He hesitated a little, then answered, "Yes," and afterwards was glad he had gone. I cannot put into words my earnest wish all through the service that the words of our teacher would have the desired influence, and I felt satisfied by the remarks made on the way home.

Speaking of the New Thought Convention, I see an opening for a little self-denial I am glad to think of. So far my opportunities seem few and far between, but who knows what a day will bring forth. All through the day I ask for daily bread. It seems easy to put my desire in those words, they mean so much to me. Our Sunday morning lessons give me bread and wine that make the heart glad. And here, too, my heart responds like a harp with a thousand strings, to the many good words and suggestions I listen to. Though my tongue is slow of speech, and I cannot tell my appreciation in words, I am a true unit of Unity.

TRUTH STUDENTS OF CHICAGO.

All communications to the Truth Students of Chicago should be sent to Mrs. S. L. Weld, Corresponding Secretary, 4162 Berkeley Ave., Chicago, Ill.

The regular meeting of the Truth Students of Chicago met in Room 600, Masonic Temple, July 20th, Prof. S. J. Alanshah, leader. Subject: "Prayer."

Prof. Alanshah first read, from John IV., the conversation of Jesus with the Samaritan woman about the living water and worship.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:" (Matt. 7:7.)

Who is the one who ought to pray? The pronouns I, you, he, we, ye, they, being all used and applied as personal and impersonal, cause much difficulty and confusion for the unskilled metaphysical student. Evidently the spiritual man, the perfect being (because born of Perfection,) the product of Almighty, the presentation of Creator, the expression of All Good, the effect of Cause, therefore the image and likeness of Cause, is the only channel in, through and by which All Power is, has been and shall operate. He, knowing all, is not in need of knowledge. He, having all good things, is not in want of anything. He, being eternal, possessing all things as his own birthright or inheritance through all eternity, has no occasion to ask, seek and knock for anything.

Then who is the one who ought to seek, and who ought to knock? Surely it is not for body this suggestion and necessity; because the body does not understand and cannot talk and move of itself. It must be of logical necessity, this suggestion, for the soul of man. For the consciousness is this command given. Because soul desires to know; because it has its infancy, because it has weakness; it has faults, it makes errors on account of its own innocence. Because it is the only factor in the universe that develops or grows, therefore it is the desire of the

soul to get the things that are congenial to its nature and homogeneous to its existence. Prayer is the desire of the soul.

There are some who identify the soul with God. What kind of a God would it be? A God that needed to pray, that could suffer, that would have to ask, to seek, to knock. There are others who identify soul with man, and yet say "the soul of man." It is the same error that is made by identifying man with his body. The grammatical logic is defective. A noun cannot at the same time be both in the nominative and genitive cases. "I" can not be used as "my," nor "my" as "I." They are distinct yet the same, through inseparable relation.

The food of the soul is the true and real knowledge. "Blessed are those who hunger and thirst after righteousness, for they shall be filled." As material food is necessary for the material body, so the soul needs spiritual food. Because all things on the material plane are but the figures to illustrate the spiritual things. The soul must first know by asking. Asking questions of itself and about itself; must ask what, why, when, where, how? and their co-relations. When a soul begins to ask questions, it is beginning to awaken from its sleep. When it asks earnestly and sincerely, that soul is praying. Innocent soul has suffered very much while asleep and dreaming in the nightmare of fear. It is time for it to awaken, get up and pray; to find out what it is, and why; it must learn the relation of cause and effect.

But before knowing Spiritual Man, the Christ, the Truth, it becomes confused, mixed up and entangled with and in compound causes and effects; more so, too, because itself is compound, having compound cause, and it has its own standard and measure and view-point. It looks upon and into all things from that standpoint, and so it learns fear, and reads the Scriptures as the fortune-teller or newspaper, foretelling what is to happen and retailing

what has already happened, looking for the end of the world which always has been and ever will be controlled by law. The soul must come to and understand the Christ, the Truth, the Real Self — Man—the key of knowledge, the foundation which no other man can lay, because it is already laid.

It must identify itself with the real and spiritual in man to become the real consciousness; to be married to the One Christ, in order to become one Real I AM — I, the spiritual individuality, the complete, the invisible; and the Soul, the Bride of the Christ, the Lamb's wife—both made One. Then by asking with sincerity, with a child-like attitude, to know more and more, without flinching or growing weary; reasoning with sound reason the best God-given gift to soul.

By asking into the Law of Cause and Effect, and finding out the Origin and Source of the Spiritual, the Spirit, the Universal Energy-omnipresent that is energizing man eternally. Once soul being awakened to the knowledge of these, it is also awakened to the knowledge of the good things which eye hath not seen and ear hath not heard, but to it all made known. The soul is being lifted up into the dominion invisible. But what it asks for is given to it. Its desire has been neutralized. It has entered into the next world, into the world to come, into the world of thought. It has realized the everlasting life. It has come into conscious possession, knowing that the world to come, or Life everlasting, is in consciousness. Understanding is given to the soul to ask, and as it thinks so the answer becomes to it.

It is not enough for the soul to ask only, but to seek also — the second step in prayer. Asking alone might make the soul dependent upon someone else, but in seeking the soul must do things on its own account; it also learns continuity, perpetuity and constancy. Seeking takes longer time than asking; therefore it suggests the real idea of concentration. While asking may be done mechanically, seeking in

the Scriptures is also called abiding. "If you abide in me and I in you, whatsoever ye ask of the Father it shall be given unto you." Jesus also gives another definition in the same chapter in order not to be misunderstood—seeing personality for the Real—"If ye abide in my words, and my words abide in you, ye abide in me and I in you." What are the words of Christ? They are the words of Truth, in which there is no "it may," "it might," "I haven't time," "I can not," etc.

But all his words are positive and in faith. Then, dear soul, abide, seek, concentrate in positiveness; you shall find whatsoever you desire, your prayer shall be answered. Soul suffers in negative thoughts, in negative consciousness. All the fear in its various degrees are of this state. The world of unbelief has played havoc with the consciousness. Think positive, speak positive, will positive, and act positive, and your prayer shall be answered.

The third step in prayer is to "knock," confidence, courage. Knocking is done at the door. Christ says, "I am the door"—the Truth is that which is compelled by the Impersonal Principle. It does not belong to anyone else but to its Principle. Therefore the Christ of God, though distinct in its identity, is inseparable, related and connected by its Principle.

Christ asked his disciples, "Whom do men say that I, the Son of man, am?" The answer was, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." Christ did not pass any comment on personalities; he turned to his disciples with the same question, "But whom say ye that I am?" Simon Peter said, "Thou art the Christ, the Son of the living God." Jesus answered: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father (Spirit in the Spiritual understanding) which is in heaven. . . . And I will give unto thee the keys of the kingdom of heaven:

and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." So you, my dear friends, knowing yourselves as spiritual beings, not mere personalities—the Sons of God—you have the keys of All Power, Real Knowledge of Self, that will lift up your consciousness into the regions of dominion, of dignity, meekness and loving kindness to the Infinite Relativity of the Eternal standard.

Then, not in the mountains nor in Jerusalem, but everywhere and at all times you shall worship in Truth and in thought. You will no longer be in dispensations, or localities or personalities. Let us rejoice and give thanks that our Infinite Relativity is compelled by Impersonal Principle. You will find out as a conscious soul that all good things are eternally given already, but, nevertheless, it shall be given into your consciousness, it shall be formed to your consciousness and it shall be opened to your consciousness. All things are yours by virtue of your Eternal birthright and inheritance. There is no usurpation or robbery or begging, in asking, finding and opening. All things are yours; you are never poor. You can not lose aught, as the whole universe is yours.

All that is necessary for you is to get into that positive understanding; plunge deep, don't fear; drill your consciousness into positiveness with all sincerity and honesty, and in due time you will see the harvest of the good seed sown. Don't say that any man can reap what he has not sown, as the man did with the one talent, as all in that class have a bad time of it. This is a wonderful gift of God to man, that his soul can pray, can choose, can work, with all confidence and love. Let us always appreciate this great privilege given to all mankind.

—HARRIET DE LANO POOL, Secretary *pro tem.*

"Goodness is the soul of the truly beautiful."

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

140. What is meant by "I AM Statements" and "Demonstrations"? — MRS. N. R. B.

The I AM statements are the positive statements of what we are in our real being. When we speak of the I AM we mean the true self—the Spirit. We say, "I am strong," "I am wise," "I am perfect as the Father is perfect," "I am one with Almightiness," or any other powerful statement of Truth, and these are what we call the "I AM statements."

To "demonstrate" is to prove the power of God in the healing of all discord. A person may have an appetite for strong drink from which he is seeking to redeem himself. Through an understanding of this limitless power, which is his inherently, and through diligent use of positive I AM statements which fit this particular need, he is able to rise superior to temptation, thus mastering the appetite, and this is what is called a "demonstration." It is possible to demonstrate over any and all inharmonious conditions when we lay hold of this power of Spirit.

141. Will you kindly interpret verses 8 and 9 of the 16th chapter of Luke? — MRS. A. M. S.

8. And the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

The Lord commended his servant, not for injustice, but for the wisdom he displayed in dealing with untoward circumstances that he might bring good out of them. The interpretation of the parable and its teaching is this: Man has within himself faculties and energies which he has misdirected and wasted. He finally awakes to the realization of his state and would redeem himself, that his Lord, the

higher spiritual consciousness, might approve. Then, with the same virility with which he executed his degeneration does he set to work to accomplish his regeneration, not expecting, like some extremists in the New Thought, that Spirit will do it all for him. He makes friends with the riches (mammon) of these energies which have been expended unrighteously, and thus builds for himself an age-lasting habitation wherein the *whole* man abides after the sense man has failed.

142. I am of a nervous temperament, impulsive and emotional. How shall I obtain that poise which will not leave me either staid and gloomy or excessively lively, which knows neither heights nor depths of emotion?

—K. L. T.

Cultivate the habit of self-control, learn to be still. Emotional people waste a great deal of much needed energy, and are, in consequence, continually having to make up the lack instead of adding more and more to their reserve stock of power. Cease rushing, and go slow; cease gushing, and hunting superlatives to express your emotions, and let the pleasure of the moment or the incident sink deep into your consciousness, and you will find added enjoyment which you never knew in your days of excited expression. Energy is soul-power, and should be conserved and not frittered away in unnecessary movements or hysterical emotions. Exert your will and *stop* this useless waste of power. Guard your thinking, guard your speaking, guard your actions, and get into a habit of control. Use your energy in wise directions, and know the joy of a well-poised mind and healthy body. Let your daily affirmation be, "I am illuminated by Infinite Intelligence, and guided by Divine Wisdom."

"The storms of life do not terrify me, because I know there is but One Power governing and controlling all nature. That Power is Love, and it covers me with its omnipotent wings wherein is all safety."



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A Special Course of Lessons.

Mr. and Mrs. Fillmore will give the following lessons at 1315 McGee Street, Kansas City, Mo., beginning Monday, September 26th, at 8:00 p. m.:

First Week.

Monday, September 26th, 8:00 p. m.—The Divine Mind.

Wednesday, September 28th, 8:00 p. m.—The First Expression of Divine Mind.

Friday, September 30th, 8:00 p. m.—How Man is Related to Divine Mind.

Second Week.

Monday, October 3d, 8:00 p. m.—The Creative Power of Thought.

Wednesday, October 5th, 8:00 p. m.—How to Control Thought.

Friday, October 7th, 8:00 p. m.—How Words Produce Effects.

Third Week.

Monday, October 10th, 8:00 p. m.—How to Pray Aright.

Wednesday, October 12th, 8:00 p. m.—How to Develop Faith.

Friday, October 14th, 8:00 p. m.—How Imagination Works.

Fourth Week.

Monday, October 17th, 8:00 p. m.—Some Laws of Concentration.

Wednesday, October 19th, 8:00 p. m.—How to Equalize the Faculties.

Friday, October 21st, 8:00 p. m.—Love the Fulfilling of the Law.

The Healing Power of the Spirit will be especially brought out in each of these lessons. Students will be healed, and also instructed how to heal others. Everybody invited to be present.

Hints to Students.

Students are urged to be present at every lesson. This is the Science of Mind, and all of these lessons are necessary to an understanding of it. They are linked together in order ^o corresponding

to addition, subtraction, multiplication, etc., in the science of mathematics. If one lesson is omitted, there is a gap in understanding.

This is not a church, and students are not required to join any organization nor bind themselves in any way. We teach an exact Science, and this is a School of Instruction, fitting students for the practical duties of life.

The lessons are healing in themselves, but those in poor health sometimes require special treatments in addition thereto, which may be arranged for by consulting Mr. or Mrs. Fillmore.

These lessons are not free. We expect every student to give something, because the instruction will prove of value to you, not only spiritually but financially. If we can show you a way to save drug and doctor bills, you can afford to even make sacrifices to compensate us. But we do not exact any specific sum for our efforts in your behalf. We freely give and expect you to do the same.

The compensation is free-will offerings.

About the Convention.

To ALL SEEKERS AFTER TRUTH -- Greeting and blessings. When the invitation from the Mayor of St. Louis, and the President of the Louisiana Purchase Exposition, was extended to the Convention in Chicago last November to gather in the World's Fair City during the Exposition period this year it included *you*. I am taking this opportunity to call your attention to this fact and to urge that you make an effort to accept the invitation. Never before has the "New Thought" movement received such official recognition as when the management of the Exposition designated a day at the Fair in its honor. The opportunity is now afforded us to demonstrate in every way the power of the New Thought. The attention of the World is directed towards St. Louis and the events occurring here this season. Untold numbers have read the announcement of the Exposition Officials to the effect that Friday, October 28th, will be "New Thought Day," and many are wondering what it means. They have also read that there will be a New Thought Convention in St. Louis October 25-28, inclusive, and many will attend out of curiosity. It now devolves upon those who know and understand what is meant by the term to avail themselves of the opportunity thus offered to demonstrate as never before one of the underlying principles of New Thought, Unity, and to prove their interest by their presence, not only in spirit alone but also in form.

The evidence at hand already insures a very large gathering, and also a very strong one. The foremost advocates will be present and give to us the result of their research.

Much time and work has been necessary to work out the

details, but the various committees are proceeding in a systematic manner, and are providing for the comfort and pleasure of all who will attend. The machinery is moving, well oiled, as one man, and everything will be done to house and feed both the Natural and the Spiritual man.

The "World's Fair" rate will be used in most instances by those attending the Convention. Special dates have been made for the convenience of our Pacific Coast friends; they may leave October 19th and 20th, and have the choice of two routes returning.

By September 1st, the Information Bureau, reading room and place to rest, will be in operation at 3907 West Belle Place. This will be the Federation Headquarters in St. Louis until the Convention.

Come and get in the vibration; come and make it stronger; come and invest and inoculate the city and the multitude attending the Fair.

The various committees and myself are ready to serve you in any manner; please command us. God bless and blesses you.

In Life, Love and Truth,

JOHN D. PERRIN, Asst. Secretary,

4606 Morgan Street, St. Louis, Mo.

Mr. Cassius A. Shafer is now located at room 419, No. 87 Washington street, in the U. S. Express Building, Chicago. This suite of rooms was dedicated to the so-called New Thought nearly twenty years ago, and has been in constant use for that work ever since.

Mr. Shafer will receive patients and teach classes in Practical Christianity, and will hold open meetings at 2 o'clock on the 2d, 4th and 5th Wednesdays of each month, alternating with the Truth Students who meet at the same hour in the Masonic Temple on the 1st and 3d Wednesdays of each month.

The open meetings are primarily and essentially healing meetings, and all who are interested in the teaching and proclaiming of the absolute Truth are cordially invited to be present and join in stating it.

Announcements of classes and courses of instruction may be secured by calling on or addressing Mr. Shafer, as above.

Mrs. Meroe C. Parmelee, who is carrying on the work established by Mrs. Militz there, will teach a class at these rooms each Tuesday and Friday afternoon, and will meet any desiring to consult her for advice or healing from 10 to 4 o'clock on those days.

This is Chicago headquarters for New Thought and Occult literature, and any book along these lines may be secured by addressing Mrs. Anna C. Waterloo, who is the successor of Coolidge & Waterloo.

Unity Headquarters' Building Fund.

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UNITY has been published nearly sixteen years, and it is safe to say that it will go right on indefinitely. With this assurance we will take subscriptions three or five years in advance. To those who will pay three years *in advance*, we will allow a discount of \$1.00, making the rate \$2.00 for three years. To those who pay five years *in advance*, we will allow a discount of \$2.00, making the rate \$3.00 for five years.

Mrs. Annie Rix Militz has returned to California, and is in charge of the Alameda Home of Truth during the absence of her sister, the manager, Miss Harriet H. Rix, whom our readers, especially of **WEER WISDOM**, know through her writings. Miss Rix is a California girl, and this is her first trip East. She will be accompanied by her mother who is as young as ever and just as good company. Her trip will probably extend away up into New England, and we are glad to announce that she will stop in Kansas City at least a day or so. Other cities desiring her to stop off should write at once, addressing Home of Truth, 2527 Central Ave., Alameda, Calif.

We have recently received a letter containing \$1.10 which contained neither superscription, date nor signature. It was mailed at Menomonie, Wis., and is evidently from a new subscriber—but who?

HOW TO HELP YOUR FELLOWMEN.

The offer of three subscriptions to **UNITY** for \$2.00 still holds good. Remember, these are to be sent in at one time. If you want your subscription renewed without cost, get two new subscribers, send us the \$2.00, and we will extend it one year. Old subscribers are taking advantage of this, and they find it an easy matter to interest people in **UNITY** by merely mentioning how much good it has done them. Our mail is actually burdened with letters bewailing the lack of opportunity to do good, yet your next door neighbor is in some need of the truth set forth in **UNITY**, and you are looking right over her head to distant mountains of mighty achievement where you are desirous of doing great things. Do the little things right at hand—sow the mustard seed of faith in the minds of your immediate acquaintances. The Lord will take care of the seed if you will do your duty in sowing it.

Mrs. M. E. Cramer, of San Francisco, will arrive in Kansas City on September 22d or 23d, on her way to the New Thought Convention. She will remain in this city a week giving addresses on Divine Science and do healing, and will be glad to meet her many friends, and all others who may desire to see her, from both Kansas Citys. After the Convention in St. Louis Mrs. Cramer will go to Detroit, Mich., and Washington, D. C., where she will also teach and heal. During her absence from San Francisco the work in the Home will be conducted by Mr. C. L. Cramer.

DEAR **UNITY**—The Gospel of the Science is pervading London as it is in America. One of the very earnest classes in this big metropolis is led by Mrs. Hannah More Kohaus, formerly of Chicago. It is called the New Thought Society. Well attended meetings are held every Sunday morning at 11:15. Besides the opening and closing affirmations, there are two good solos by prominent singers, Scriptural reading, and a half-hour discourse by Mrs. Kohaus. Usually fifteen minutes are allowed for questions and answers. The work done here has been productive of some very good demonstrations of Truth. Next season a larger place will be taken in a more fashionable part of the West End where the field is wider. During the summer an awakening has come with the visit of Mrs. Ursula N. Gestefeld of Chicago, editor of *Exodus*. She gave two lectures here at Queen Hall that were well attended. A class was formed and two lessons are being given each week. After this course is concluded Mrs. Gestefeld will do the continent with another American friend before returning to the land of the stars and stripes. We look eagerly for the **UNITY** each month, and wish it came often with its load of good cheer and helpfulness. From across the sea we join with you in unity and a spread of the truth to the uttermost parts of the world.

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We note that an excellent "New Thought Page" is edited by Mr. Leslie Baskins of Kansas City, in *The Land Dealers Magazine*, a monthly magazine for the land dealer, farmer and investor. The first issue contained six columns of good sound New Thought philosophy and a portrait of Mr. Baskins.

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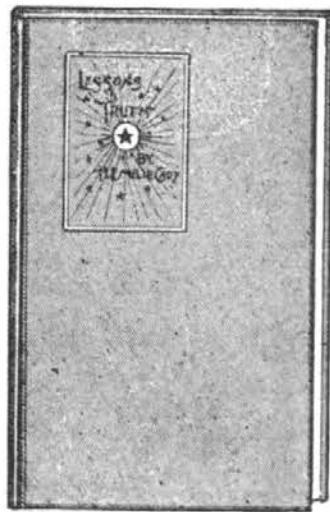
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MY SOUL AND I.

BY BESSIE PENNINGTON UMSTOT.

GOD is that great First Cause from which all things are pressed out, and towards which all things tend. Man, the ambassador of God, is one with his Source in essence, nature and purpose, and because of this oneness is of necessity like his Cause—composite in being. As God-Principle has varying aspects, so man, the unit of Expression, has varying attributes. In the three-fold nature of the God-man we find the divine, spiritual and natural organisms linked together in harmonious relativity and activity, all working according to law, as a trinity in unity. The being, soul and body, each have a rightful place in the Divine economy, and while clearly distinct, are forever in unison, for what God has created cannot be separated. *

As the mighty heart of the Great Universal beats in the heart of man, the individual, so his answers as a pulse to the ceaseless activity which is throbbing on to manifestation. Thus man joins in the God-push and furthers the Divine plan. The second factor in this spiritual sequence is the God-ordained channel through which Ideal Man may be made actual. It stands between the abstract and the concrete, and quietly performs its part according to the natural order. Acting as both inlet and outlet for the riches stored in Being, its office in the God-plan may not be belittled or lightly ignored, for without this factor we could never know God. God is, in order to be made manifest; and soul, the thinking, knowing, growing part of man, is the natural means by which

what is potential in Being may be evolved, or made obvious to understanding. In the beginning there was only God and man, and in the end there is only God and man; which goes to prove that evolution creates or adds nothing, but is simply an orderly unfoldment of what always was. Man's likeness to the Absolute is complete, for the fullness of the God-nature is expressed in the Divine Image.

In this substantial unchanging expression of Principle, we find stored the possibilities, or stuff, out of which soul makes the perfected man. In himself, man is whole and perfect now, but has to be perfected in our consciousness before the Christ-man, or begotten Son, becomes to us a living reality. Existence is just an opportunity for getting acquainted with ourselves, or finding out what we are in our real true being. Existence and experience are synonymous, and it transpires, as soul unfolds, that the coming of the Christ is the unveiling of the Lord. The latter precedes evolution, but the Lord's Christ is the product of an orderly unfolding of what *is*.

Incarnation of the Divine is the purpose of creation, and is the lawful work of the soul. The ego belongs to the realm of the invisible, and is above and beyond carnation. Soul is the self of the I, and so the latter has a right to say, "My soul," or "My self." In the expression, "My soul doth magnify the Lord," it is the self extolling that which broods over and sustains it. Existent soul may be likened to the prodigal son, who took his goods (power to think) and went into a far country, while the Over-Soul finds its counterpart in the Elder Brother, who never strays from the Father's house, but finds his delight in the law of the Lord, and on this law doth he meditate day and night.

The simile of the vine and the branches furnishes an illustration of the true relation between the ego and the self. The vine is greater than the branches, and yet, in a way, is dependent upon them, for without these off-shoots its nature could not be made

manifest. The branches are rooted in the vine, and draw their sustenance from the parent stem, just as soul is rooted in Being, and is nourished by it. In turn, because this relation is reciprocal, the branches do their part, which is to bear fruit, and thus they show forth the inherent possibilities of that which they represent. The vine and the branches symbolize the kinship between the created and creation, for while they are forever at-one, they are eternally distinct, and although interdependent, are not interchangeable. So, the fundamental factors in Being, expression, representation and manifestation, each are distinct parts in an orderly sequence, and have a specific place in the Divine plan; thus one can never fill the office of the other. As the branch severed from the vine withers away, so the soul that in consciousness separates itself from its Source, for the time, cuts off its supply and becomes barren of good works. The fruit of the vine is not found *on* the vine, but appears among the branches, showing that the latter are necessary to the full manifestation of the vine possibilities. "I am the vine, ye are the branches." "I in you; you in me." "This is the fulfilling of the law; that the twain should be made one in Christ."

Being is ideal. Soul is actual. Being is conscious. Soul is self-conscious. Being is I AM. Soul is *what* I am. From the ideal through the actual we reach the Real, and in the journey prove to ourselves that life is worth living. Diversity in unity we perceive to be the rule of the universe. There is but one Man, but many men; but one Soul, but many degrees of self-consciousness, and herein lies the secret of the seeming contrast in mankind. The ego in each is the same, but their view-point is different, owing to the varying degrees of self-recognition. Some souls are more advanced in spiritual lore than others, and because of this seem more nearly related to God, but in truth all are endowed alike in Being, and are alike allied to their Source, which is no respecter of persons.

The true status of "My Soul and I" is that of possessor and possession. The supremacy of the ego is not an arbitrary man-made regulation, but the natural outcome of its God-derived dominion. The "I" has a Divine right to assert its supremacy over the self, for, "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." The ego is the Lord of creation, and monarch of all he surveys. Just think of it! in reality, you own the earth, and yet, at times, losing sight of this Divine inheritance, you succumb to a belief in poverty, and actually feel poor, and sick, and run down in every way. If you so elect, you can entertain the poverty idea and "worm of the dust" theory until the true sense of self is crowded out of consciousness and buried in materiality. The antidote for this abnormal state, is to rise and go to spiritual headquarters and replenish the soul with true thoughts, fresh from the garden of the Lord. They are a specific for every mental disorder, and their healing balm is a never-failing panacea for the sin-sick soul. In view of this sovereign remedy, within the reach of every soul, let us wake up to the Truth, and shake off our mental lethargy, that we may realize our spiritual dominion and come into the land of plenty, peace and power. This blissful state is not attained through petition, but by touching the secret spring of praise and thanksgiving, which alone can open the door to the storehouse of priceless treasures. Truly the praise attitude is the pass-key to true riches, while whining and self-pity are a sure passport to the city of desolation.

As the offspring of the living God, we are now kings, but we have to crown ourselves, or prove our kingship. "Aye! there's the rub." Truly what we need above all else is to span the gulf between being and doing, or theory and practice, so that we can make actual our Divine possibilities. Theoretical truth is good as far as it goes, but falls short unless applied to the incidents of daily living. We can

make actual what we are in reality, but it is accomplished only through eternal vigilance; through persistent thinking, speaking and acting from the standpoint of true Being, and not according to our mortal sense. As I am one with my Source, so all that is within me is a partaker of the Divine nature. Personality, while it deals directly with the objective, is clearly related to individuality through its subjective side. It is made up of shape and a degree of soul, and is a necessary link in the God-sequence. The enlightened soul sees it in the true light, and blesses it as a means to an end.

Throughout creation, from "dust to Divinity," we find soul in varying degrees, for "God sleeps in the mineral, breathes in the vegetable, moves in the animal, but *wakes* in the human." At this point evolution becomes involution, for soul aroused begins its search after God; begins, mayhap, in a feeble, mistaken, unconscious way, to grope after that which satisfies. During this quest, soon or late, it falls into a knowledge that ultimately leads it back to the Father's house whence it came, and whither every homesick soul is bound.

"Self-consciousness" is the means by which we establish our claim to a home in heaven. This heavenly abode is ours *now* in reality, but we have to substantiate our claims, or prove our ownership, by paying up back taxes, and clearing the title. Many of us, like Esau of old, have sold our heavenly estate for a mess of pottage, but through self-understanding it can be redeemed, and thus become a conscious possession. The surest way to establish our claim is to *abide* in this house not made with hands. To abide does not mean to come and go, but to dwell continually in the house of the Lord. *There* is where we *belong*, and Soul can never find rest until it obeys the gracious invitation and comes into its I AM.

"Happiness is a habit; acquire the habit."

PRAYER.

BY HARRIET HALE RIX.

[A synopsis of a Sermon delivered by Harriet Hale Rix, of Alameda, California, before the Unity Society of Practical Christianity, Kansas City, Sunday, September 25, 1904. Reported by Charles Edgar Prather.]

Friends, I am glad to meet you all face to face, and give you greetings from a sister Center on the Pacific Coast. We have always felt a complete oneness with this Center, and I bring you their love, and feel that we are all one.

This is the hour of prayer, this is the hour of communion with the saints, for there is that saint within each of us, the true spirit. I would like to have you sing "Sweet Hour of Prayer" to the tune of No. 13.

We have come here this morning to get good and to give good. We are to forget that there is any sorrow or pain or death, for in God's world there is no such thing as sickness, sorrow or death. We are all going to commune in this consciousness, and enter more deeply into its reality, and thus go from this hall with a richer state of mind.

I would have you all realize this morning, "Only that which is eternal is important." Only that which endures is real and important. Sin is a belief, a departure from the real. If we recognized but the eternal as important, where would be the sickness, the pain, the fleeting shadows? It is the voice of God that proclaims the I AM and there is none beside Me. There is no other person, no other reality but Truth; everything else is but a joke.

The temple of Milan had three arches. Over one was a beautiful wreath of roses, expressing beauty and harmony from the external standpoint. But flowers fade and disappear. All that we see gives pleasure but for the moment; the reality lies back of the expression, and is invisible to mortal eye. Then don't be fooled into believing that the good is outside of you. You have a perfect center, and all outside is but for the moment, for that only is important that is eternal.

Let us take into the Silence, and with one voice and one consent, entering into the Divine consciousness, realize "That only is important which is eternal." Now in the Silence let us all seek to know what is eternal and what is important, for they are one.

* * * *

My subject this morning, as announced, is Prayer, the prayer that will bring results; the prayer that brings the "signs which follow."

Prayer is a subject that has been much misunderstood and misapplied throughout all the ages until the present. We do not pray as we should, and therefore we do not get the demonstrations. We ought to pray the prayer that heals; that heals sickness and sorrow and distress of every kind. It is the prayer that we can pray, the prayer that we must pray—it is our destiny.

But how are we to bring to pass the things we so desire? Jesus Christ had much to say about prayer, and how to pray; he had more to say on prayer than on any other subject. It is well for us to take the sayings of Jesus Christ and use them. His example and precept will guide us aright; they are our watch and guide in deportment and conduct, to conform to the teachings of the Infinite Being, and none better were ever given.

Jesus Christ was a metaphysical prayer. Miracles were performed at a word or by a touch of his hand, but the touch sprang from the Word. This he called prayer. He had the essentials of Truth in his heart, and he accomplished whatever he desired by recognizing its truth and reality before it came into physical expression. He was the originator of many forms or methods of prayer, showing that it is not the form, but the spirit which produces results.

The work of Jesus Christ was not confined to his disciples; his teachings are applicable to all men alike, for they are principles involving the scheme of existence, and necessary alike to all men. But his

disciples asked, "Master, teach us how to pray?" for they knew that his work was not of himself alone. How simple and easy an answer he gave, the statement of a principle given to all who would receive it: "Whatsoever things ye desire, when ye pray, believe that ye have received them, and ye shall have them." (R. V.) Now, do you believe in that thoroughly? Do you believe so thoroughly in the reality of spiritual substance that you can realize that you have received that substance before it has come into manifestation? so that under the joy of the inspiration you are able to produce higher and better things of this life?

* * * *

There are three conditions to true prayer. First, you must ask for what you desire, seek it, pray for it. Prayer is the natural instinct of all creation. The birds pray when they carol forth the sweet songs of joy and acknowledgment; flowers send forth sweet prayer and acknowledgment in the delicate aroma, and greet the eye with beauteous colors; the streams murmur sweet lays of praise as they ripple over the sands and pebbles along through wooded glen and flowery dale; the rocks speak forth in their majesty of the grandeur and glory of the Universal Goodness, and they would cry out in words of eloquence were man's mouth stopped — all Nature reveals the presence of God.

We are all praying continually, whether consciously or unconsciously. We can no more escape aspiration for better things than a seed, in right conditions, can escape expressing the life within it into a beautiful and mighty tree; and aspiration is prayer. This aspiration makes for higher and better things, and such is the true nature of man. It is not ritualistic nor the attitude that counts, but the earnest, sincere desire of the soul for the good and the true that accomplishes the desire of the heart; it is the true praying without ceasing.

Now notice the wording of our text. "Whatso-

ever"—every thing, every body; whatsoever is good and true and blessed; whatsoever will uplift, and promote, and help; whatsoever will bless, not only yourself but the community and the world at large. "Whatsoever"—acknowledge that there is a Source that holds that good here and now. It is the kingdom of heaven to you. Fear not! Fear has entered into many religions, and has been the source of worry and anguish instead of good to their believers. There is nothing in God to fear, for the will of God is shown in all Nature, and the character of God is Love. Love is the substance of God here and now present, the substance of your desire. He is here manifest as substance; if you do not believe that, you have departed from success.

* * * *

Second, "Believe that you have already received." That is where most failures in prayer occur. It is so hard for the mortal mind to recognize the reality of things that cannot be seen and handled. We pray for things that are not essential, some material thing for the gratification of sense; our heart and soul so greatly desire it, and when it does not come we get discouraged and disappointed, and pray no more. It is better not to pray at all than not to pray aright. I would not repeat the Lord's Prayer if I could not consciously realize every word of it and make it applicable to myself. "Believe that you have already received"—this is Faith; Faith that does not depend on the outward manifestation, but recognizes the reality and truth of substance.

You cannot pray aright and exclude any of the conditions. When you have believed that you have already received, then make yourself receptive; know that your desire cannot fail of realization; know that your prayer cannot fail. Do not ask how it is coming, the methods, whys or wherefores. But unless you are true to the conditions, your prayer will not be

answered. "I shall receive"—that is your word; say it, believe it, know it.

* * * *

Back of all appearance is Mind, the true substance, the Cause of all things; and all the world is but symbology. Things go from sight, are lost, die; but, understanding the reality of true substance, we become like Jesus Christ, who is the substance, and we have "all these things added," which are necessary for our comfort, sustenance and joy. "Seek first the Kingdom of God, and all these things shall be added." One must seek the Kingdom of God with a worshipful spirit, and then he will not pray for outward things—they will be added in due time.

The world of real thought, philosophy and religion has declared to us the truth that the invisible is the real, "the flesh profiteth nothing." The superficial mortal mind recognizes only the material manifestation, which is but a shadow; thus has the world suffered.

* * * *

Thoughts are things; principles demonstrate. As a man thinketh so is he. The world must be renewed by man's correct thought. Where would be the snake if there were no snake thoughts in our mind to sustain it? Remove the thought, and the thing is reduced to nothingness. True pure thought will give us the flower instead of the thorne; the lamb will lie down with the lion; and there will dawn upon man's consciousness the glory of the realization that only the good is real.

Nothing is without life. Instead of things being inanimate, we know that the table, the rock, the tree, *all* things live and breathe. There is an intuitive knowledge that we are alive everywhere, and all live things were thoughts to begin with. If you know it, you know it; it is a woman's reason, "I love because I love." And if you love, if it is not only sentiment, but a fact, no time or experience can take it from

you. If you don't know it, you don't know it, that's all. And if you do know it, by conscious acknowledgment of the presence of God, you will continuously demonstrate that God is Good and that God is Love.

* * * *

Now we want to pray aright, for prayer is much like water—it will rise no higher than its source. If your prayer is selfish, if it is not for the benefit of all as well as for self, it cannot benefit the world or the individual. It must produce for the world a better experience everywhere. Prayer is not the means of success for the vicious, corrupt and narrow, for personal gratification or conditions. It is the means of upliftment, of betterment, of enlargement of faith, which, when answered, if a mother, will make you a better mother; if a father, a better father; if a neighbor, a better neighbor; if a citizen, a better government. It is right to pray for health, for there is no sickness in God. God is Health, and it is the will of God that no disease exist or attack you. God is Substance; therefore it is right for you to be healthy in purse, that you be a success, because God is Prosperity, and God is Success. Because you desire life, you may know that God is pressing upon you His abundant life. "I come that you may have life, and have it more abundantly." Then seek to live more richly, more deeply, more truly, more beautifully—this is the law of God.

Suppose that I have a little patch of ground, on which I desire to grow things; it is in the time of fruit drying, when the prunes and the raisins need the strong sunlight; then if I pray for rain, which could bless me alone, that would be vicious, because selfish. It is the prayer that ministers to others that is truly blessed.

* * * *

Finally, live your prayer. Get the essentials, and then live them. Prayer is not the end, but the

means. It does God no good for you to pray to Him; it is what it does for yourself that counts. If you don't get results from your prayer, you have not truly prayed. Believe in what you pray; then act it. Fred Douglass was a slave, and as such was never happy. His heart yearned for freedom and emancipation. This righteous thought was constantly with him. One day he heard a voice say to him, "Fred, pray with your legs!" Being conscientious, he was at first appalled at the thought of attaining his liberty without regular process, and refused, but the voice kept saying to him, "Fred, pray with your legs! Fred, pray with your legs!" until finally one day he did, and was successful and free, and became one the most noted orators and thinkers of our land.

We can all pray with not only our minds, but also with our bodies; let the asking and doing go together. Never take "no" for an answer, and give God plenty of faith to work upon, for faith is the method through which all God's works are performed.

Many do not know what you mean when you say "prayer," but when you say, "Speak the Word," they will ask, "What is that?" You must have that essential faith, that essential love, to God and to your neighbor, which will produce in your mind a new kingdom, and will conquer that which has hitherto conquered you. To pray without ceasing is to commune with the good in all things, and there is no separateness, no apartness from God.

"That only is important which is eternal."

We all reflecting as a mirror the character of Christ, are transformed into the same image from character to character—from a poor character to a better one, from a better one to a better still, from that to one still more complete, until, by slow degrees, the perfect image is attained. Here the solution of the problem of sanctification is compressed into one sentence. Reflect the character of Christ and you will become like Christ.—DRUMMOND.

Bible Lessons

BY C. F.

Lesson 4. October 23.

ELISHA AND NAAMAN.—II. Kings 5:1-14.

1. Now Naaman, captain of the host of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valor, but he was a leper.

2. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

4. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

5. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8. And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9. So Naaman came with his horses and with his chariots and stood at the door of the house of Elisha.

10. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11. But Naaman was wroth, and went away, and said, Behold, I thought he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

12. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

14. Then went he down, and dipped himself seven times in Jordon, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

GOLDEN TEXT—Heal me, O Lord, and I shall be healed; save me, and I shall be saved.—Jer. 17:14.

Naaman represents the personal Will; "captain of the hosts of the King of Syria," is the intellect or realm of forms. In New Testament symbology "Christian" typifies the spiritual and "Gentile" the material.

The Will is "great" and "honorable" and "mighty" in its domain, and it has its place in the constitution of man's mind — through it the "Lord had given deliverance unto Syria." Syria had become a great nation, and was advanced in certain lines of progress. It had developed out of the ignorance of sense into a certain perception of Spiritual truth. This deliverance was the result of a Spiritual impetus — will force.

Some people would have us believe that the human will is error, and should be wholly subverted and crushed out. But this teaching is that it should not be allowed to die of its error, but cleansed. The "leprosy" of the will is its attachment to the sensations of the flesh. This cultivates the belief that life is material instead of Spiritual, and one who believes this finally brings about a poverty of life in his blood, and his flesh is not nourished — the blanched spots on the skin spread until it effects the joints and he is a "leper." In the Gospel the word used for curing the leprosy, in every case but one, is *cleansing*. Thus it is quite clear that the only remedy for this belief in the lack of life is to erase the error thought.

The "little maid" who had been captured by the Syrians from the Israelites, is an offshoot of Intuition, which may be designated as Spiritual perception. It reveals that the prophet in Israel can heal Naaman, and impresses this upon the king until he sends a letter to Israel's king about the matter. This is a symbolical description of the manner in which we transfer the perceptions of Truth to the various departments of the consciousness, and how they are received. Israel's king is not conscious of Spiritual power, although ruling in a realm where

power is unlimited. The orthodox religious world is in the place of this king, who "rent his clothes, and said, Am I God, to kill and to make alive?" Ostensibly they rule in Israel, but when they are asked to demonstrate the power promised to all children of God, they attribute wrong motives to those who take for granted that the law can be fulfilled.

Elisha, the man of God, is the true man, of whom the personal man is an offspring. This man of power says, "Let him come now to me, and he shall know that there is a prophet in Israel."

The personality of the formed man centres about many things. It travels with a great retinue of servants, with "horses and with chariots." These are the forces of the consciousness and their vehicles, or material receptacles, such as nerves and glands. The Spiritual man commands cleansing of Personal Will as the remedy for his false belief, and the river Jordon the agent. The Jordon represents the life current in the organism that is ever flowing through man's consciousness, but which he fails to recognize. This recognition of the River of Life perpetually flowing from head to foot through the organism is so simple that the proud and haughty Will is "wroth" when told to apply so easy a remedy. Jesus recognized this tendency of intellect to look way beyond the simple things of the Divine Law, when he thanked God that these things had been hid from the wise and mighty and revealed unto babes.

The servants of Naaman are the thoughts that do most of the work, and they have learned by experience that the law is the same in both the great and the small, and meditating upon this the mighty Naaman stoops to the simple denials of personal, material limitations in the seven departmens of the formed man, and "his flesh came again like unto the flesh of a little child, and he was clean."

"With love she vanquished hate, and overcame evil with good, in her great Master's name."

Lesson 5. October 30.

ELISHA AT DOTHAN.—II. Kings 6:8-23.

8. Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp.

9. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11. Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which is the king of Israel?

12. And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

13. And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.

14. Therefore sent he thither horses and chariots, and a great host: and they came by night, and compassed the city about.

15. And when the servant of the man of God was risen up early, and gone forth, behold, a host compassed the city both with horses and with chariots. And his servant said unto him, Alas, my master! how shall we do?

16. And he answered, Fear not: for they that be with us are more than they that be with them.

17. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

18. And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

19. And Elisha said unto them, This is not the way, neither is this city; follow me, and I will bring you to the man whom you seek. But he led them to Samaria.

20. And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

21. And the king of Israel said to Elisha, when he saw them, My father, shall I smite them? shall I smite them?

22. And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

23. And he prepared great provisions for them; and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

GOLDEN TEXT—The angel of the Lord encampeth round about them that fear him, and delivereth them.
—Psa. 34:7.

This is a lesson on non-resistance. We are in-

structed how to overcome certain adverse intellectual thoughts that have been in the habit of warring against the spiritual. We are not always aware of this war that is going on between the without and the within, but when we have in a measure studied the thoughts that move us, a communication is established and we know very much more about ourselves than we can put in words. The thoughts from the intellectual realm (Syria) that have no understanding of Israel (the Real) do come down and kill out the spiritual thoughts in the heart.

But when we are trusting in the Divine Law (Dothan) where Elisha (the Spiritual I AM) is living, a system of protection is set up, and the old order of things is entirely changed. Instead of the Spiritual (Israel) being suppressed and killed out by these adverse thoughts, ignorant of the Law, they are enlightened— their eyes are opened. But first they must be made blind and captured. This is a denial of the claim that mortal thought has any understanding whatever. If you are thinking thoughts and doing things without God as the foundation, that part of consciousness is unreal, and its seeming understanding should be denied and mentally erased.

But this is not accomplished without some mental commotion. When you attempt to reconcile the without and the within, you are met by invisible opposing forces. All the thoughts of the subjective realms are wrought up, and a "host" seems to encompass you. Fear sets in and you cry, "Alas, my master! how shall we do?" Then, "*Fear not; for they that be with us are more than they that be with them.*" The I AM always assures us that the preponderance of power is with the Spiritual. Fear nearly always throws dust in our eyes, and hides the mighty spiritual forces that are always with us.

Blessed are those who deny ignorance and fear and affirm the presence and power of the I AM. They beheld the "mountain" (exaltation) "full of horses" (physical forces) and "chariots of fire"

(life energies) "round about Elisha" (Spiritual I AM). The "servant" of Spiritual I AM is Personal Will. The will that moves the various members of the body has its centre of force in the *medulla* and between the eyes. When we affirm ourselves to be *Spiritual*, and moved by *Spiritual forces*, we call into action a higher range of faculties than we are ordinarily conscious of. We then think and speak in the name of the Lord or Divine Law, and all the thoughts are moved and obedient to our commands. Personal Will is timid and fearful—it sees and feels the mortal world of forms are great and powerful, and those people who do not have the courage to affirm their Spiritual supremacy, nor pray, seldom have soul exaltations or high realizations. They do not redeem the error thoughts of the intellect (Syrians), but remain in a state of constant warfare with its attendant bodily discords. They do not set into action the vigorous horses of the body nor stir up the vibratory chariots.

But every one has this Supreme I AM, the Centre about which all the faculties of the man, both visible and invisible, revolve; and everyone must eventually find this centre and carry out the laws inherent in it. So long as we refuse to do this we are tossed like cockle-shells on the waves of ephemeral thought. Then have the courage to say to your suppositional intellectual understanding, "It is ignorance—blindness; let the law of the Lord do its work in it."

But there is an intellectual realm in us that has its foundation in Truth. The Samaritans were an offshoot of the Israelites—they were despised because they had mixed with the Syrians and other pagan races. So true intellect is fundamental in Being. When we have cleansed ourselves of false thoughts, we then affirm that the true spiritual understanding is restored—this opens the eyes of the Syrians in Samaria.

Then demonstrate non-resistance by denying all intellectual opposition or antagonism. Let the

substance of Divine Love be poured out upon all these alien thoughts, and you will not be bothered with them any more. "And the bands of Syrians came no more into the land of Israel."

Lesson 6. November 6.

JOASH THE BOY KING.—II. Kings 11:1-16.

1. And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal.
2. But Jehosheba, the daughter of king Joram, sister of Ahaziah took Joash the son of Ahaziah, and stole him from among the king's sons which were slain and they hid him, even him and his nurse, in the bedchamber from Athaliah, so that he was not slain.
3. And he was with her hid in the house of the Lord six years. And Athaliah did reign over the land.
4. And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord, and showed them the king's son.
5. And he commanded them, saying, This is the thing that ye shall do: A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house;
6. And a third part shall be at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down.
7. And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the Lord about the king.
8. And ye shall compass the king round about, every man with his weapon in his hand; and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.
9. And the captains over the hundreds did according to all things that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.
10. And to the captains over hundreds did the priest give king David's spears and shields, that were in the temple of the Lord.
11. And the guard stood, every man with his weapons in his hand, and about the king, from the right corner of the temple to the left corner of the temple, along by the altar and the temple.
12. And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.
13. And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the Lord.
14. And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason.
15. But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her

forth without the ranges: and him that followeth her kill with the sword. For the priests had said, Let her not be slain in the house of the Lord.

16. And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

GOLDEN TEXT — *When the righteous are in authority, the people rejoice.* — Prov. 29:2.

Physical science is proving the unity of all things and corroborating pure metaphysics. The many elements that made up the primal matter of old science have gradually been reduced to a few—and the most advanced schools say that there is but *one* universal substance, and that all the multifarious forms in the universe are the results of *modes of motion* in that one substance. This is not a theory—as was much of the old science—but the result of independent research and experiment on the part of fearless investigators, who are working without reference to the conclusions reached by their predecessors. Edison says that the text books and recorded conclusions of experimenters in the electrical field have so often misled him that he no longer consults them. When he wants to know what electricity will do under certain conditions he works it out for himself, then he looks at the text book. If it agrees with his demonstrations, it is corroborative, but if it does not, he considers the author either a theorist or mistaken in his conclusions.

There are laboratories all over the earth where patient scientists are evolving *facts*, and they almost universally agree that the force and intelligence back of all that appears is *One*. “That which is seen hath not been made out of things which do appear.”

— Heb. 11:3.

In religion is a school of thinkers corresponding to these independent physical scientists. They are *thinking* the problem of life out—from an entirely original standpoint. They start with the proposition that there is One Spirit, or One Mind, from which originate all thoughts. They do not allow that any

text book or Scripture is authority for this conclusion, but that it being Truth reveals itself. That is, this One Universal Mind, being the only source of intelligence, will inform all those who look to it with undivided attention, and they will know the absolute Truth independent of all authorities that have preceded them. Then, like Edison, they consult the Scriptures of the various religious cults for corroborative testimony, which, when they find, they are glad. But they do not investigate from the standpoint of the Scriptures—but from the direct study of thoughts and states of consciousness. But it is quite wonderful how the Scriptures open up to one who investigates the mental facts of his own daily experience first, and then reads the spirit behind the letter of the Hebrew Scriptures. Those old writers had an insight into the thought realm that is astonishing, and they penetrated far deeper than we have given them credit the subjective realms of human consciousness and Divine ideas.

In our study of today's lesson we find that the mystical meaning of the Hebrew names used is as follows:

Athaliah—Distressed of Jehovah.

Ahaziah—Vision of the Lord.

Jehosheba—Oath of the Lord.

Joram—Jehovah is exalted.

Joash—Jehovah supports.

Jehoiada—Jehovah knows.

This is corroborative of our discovery that there is but One Mind, and that every individual, and the various phases of character that make that individual, are but states of consciousness of the One Mind. To the man of sense these various thought aggregations seem to be men and women, but to the metaphysician they are Jehovah in various aspects.

Athaliah is that state in which the feminine, or love in man, has become selfish beyond the Law—it is the "distress of Jehovah." Its dominant ambition is to rule. It destroys everything that

stands in the way of attaining this ambition. This selfishness was first engendered through love for its son, and when he was slain, it centred upon self. A selfish affection for children, and mortal ambition for them, often bring about this separation of the soul from the Higher Law, and the consequent elimination of the unlawful condition from consciousness. When this selfish love has ruled in consciousness about so long the higher thought planes bring their forces to bear and put it out. Although selfish ambition for a season causes discord there are forces at work in consciousness that restore the rightful king, Joash, "Jehovah supports." No matter how blind and sensual we may seem there are redemptive agencies in our world within that will finally prevail.

Hidden in the "house" is the infant Joash, who at the age of seven is brought forth by Jehoiada, "jehovah knows," and through certain transformations in the various thought centres in subjective consciousness, symbolized by the movements of the soldier, he is elevated to the throne. Then Athaliah, "the distress of Jehovah," is erased from consciousness — she is allowed to pass out through the way that the horses come in, and then slain. This means that affectional selfishness is to be relegated to the rear, where the vital or animal forces originate, and then be eliminated. It is a fact of experience among metaphysicians that where some selfish thought is broken up in consciousness and allowed to pass away, that there is unusual activity in the functions of elimination in bowels and kidneys. This demonstrates that thoughts are things and that they can be broken up and passed out of the system, "house," through this back door in their material symbols — refuse matter.

Lesson 7. November 13.

JOASH REPAIRS THE TEMPLE.—II. Kings 12:4-15.

4. And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the Lord, even

the money of every one that passeth the account, the money that every man is set at, and all the money that cometh into any man's heart to bring into the house of the Lord,

5. Let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

6. But it was so, that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.

7. Then king Jehoash called for Jehoiada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the houses? now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house.

8. And the priests consented to receive no more money of the people, neither to repair the breaches of the house.

9. But Jehoiada the priest took a chest; and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord: and the priests that kept the door put therein all the money that was brought into the house of the Lord.

10. And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the Lord.

11. And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord: and they laid it out to the carpenters and builders, that wrought upon the house of the Lord.

12. And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the Lord, and for all that was laid out for the house to repair it.

13. Howbeit there were not made for the house of the Lord bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the Lord:

14. But they gave that to the workmen, and repaired therewith the house of the Lord.

15. Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

GOLDEN TEXT—*We will not forsake the house of our God.*—Neh. 10:39.

The temple of God is man's body. “Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have from God?” (I. Cor. 6:19.) “We are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.” (II. Cor. 6:16.)

This temple is *formed* by man — the architect and supplier of all that enters into it is God. Thought does the constructing, and the work is carried forward without sound of hammer. Thought has

formed many workmen and much machinery for constructing the building and keeping it in repair. States of mind have been established through thoughts many times repeated—we call these “habits of mind.” Thinking about our relation and duty to God forms a thought habit which centers about some dominant idea, and we have what is represented by the priesthood.

Many men think that they have no religious side to their nature because they have no religious convictions. This is not evidence to the one who sees beyond intellect into soul. In the deep recesses of your nature you have the priesthood—they are the receivers of the supplies that keep the temple alive. If you had no religious thought realm anywhere about you there would be no contact with the One Mind, and you would have neither life, substance nor intelligence. Therefore, it is a foregone conclusion that everyone has a religious thought-centre somewhere in consciousness.

There is established a priesthood that day and night keeps open the inner sources of life. The fires on this altar within the temple never go out so long as it stands.

But the priests are not inviolate—the selfish thoughts that drift in from the outside gradually effect them—they absorb the supplies for keeping up the repairs of the temple and a general deterioration sets in. Then the King—the Ruling Will—calls them to account. It declares that they shall not directly receive the supplies contributed by the people (all the ideas of consciousness), but that these contributions shall be put in a receptacle that is open to public inspection.

Here is a hint for those who are applying the science as taught, yet who have not patched up all the breaches in their body temple. Your religious thoughts may be too selfish to give out what is received. Many people are religiously selfish and do not know it. Heaven to them is for “Myself and

my wife, my son John and his wife—us four and no more."

When this religious selfishness pervades the mind it draws as a magnet the thoughts of abundant life and support and absorbs them like a sponge, and they never get out into the needy places in the organism. People who are especially clamorous for health are usually found in this class. They blame the healer and the Lord if they are not at once made well. The law is, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

If you have been studying and applying this science for years, and yet are not healed, you will do well to investigate your priesthood. Drop the clamor for physical healing for a time—make yourself receptive to the Universal Resource by assuming an impersonal attitude. "Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, or the right side, as one cometh into the house of the Lord: and the priests that kept the door put therein all the money that was brought into the house of the Lord."

The body consciousness is very sensitive to thought and we should be careful in our desire for its welfare that we do not add to its limitations. The body is not to be denied away, nor counted as error, but its personal limitations are to be erased, and a larger, broader range of ideas substituted.

The majority of our bodily ills are caused by some form of selfishness, and most subtle and persistent is this in the religious domain. Our sense sins we deplore and are usually willing to give up when a better way is shown, but when we have certain religious convictions we cling to them in the belief that they are virtues. Jesus said that sinners and harlots would get into the kingdom of heaven before those Pharisees.

"We are shaped and fashioned by what we love."

KANSAS CITY MID-WEEK MEETINGS.

A report of the mid-week meeting, held Wednesday, August 30th, at Unity Headquarters, 1315 McGee Street. Mrs. A. A. Pearson, leader. Subject: "Life."

Materialism, with its advocates, is passing away, and soon, like the Greek and Latin languages, will be called dead. Science is beginning to turn her attention to invisible forces, which have hitherto been ignored. The advent of electricity has caused the world to advance more rapidly in the last quarter of a century than in ages before. The discoveries made by the X-rays have overturned and brought to naught doctrines advanced by the doctors as indisputable facts.

Heretofore we have been taught to believe that spirit resided only in bodies possessing brains strong enough to reason; now we know that spirit permeates all nature, thought traverses all space, and Denton says, "There is soul in all things." We think we reason with our brain, we think we see with our eyes, we think we hear with our ears, but there is intelligence in the smallest atom, that may, in proportion to its size, be greater than our own. Behind the visible, which is perishable, is the invisible, which is imperishable. Within this earthly mould is the quintessence of Eternal Life.

Man is composed of three elements: spirit, mind, and matter. In fact, these elements are found in everything. Spirit is the centrifugal force around which, and out of which, mind and matter evolve. Mind or soul is the first garment which spirit takes upon itself. Mind is the overflow of Divine Intelligence; Soul the overflow of God's Breath, and is therefore imperishable, and will live forever. Soul is the astral body, the image and likeness of its Source, a part of the great Elohim, and, like a drop of water, contains the potentialities of the whole. Matter is the outer garment, the crust, the shell, the house in

which soul lives; it is changeable, and is constantly passing away and being replaced by the process of respiration, assimilation and elimination.

It is of this outer garment I wish to speak. Many statements which were once accepted as facts are now being relegated to the past, among the obsolete. It was once thought the earth is flat; that the sun, moon and stars rise and set; then when it was proven the earth is round, it was asserted as a fact that the sun and moon revolve around the earth. We were once taught that our five senses are our only guide to all truth, but they are not to be relied upon. Nothing is so easily deceived as the eye — we touch what we believe to be a solid body, but nothing is solid; even the rocks are ribbed and seamed.

Our bodies are sponges, composed of innumerable rings in constant motion against each other, produced by the spirit without and the spirit within, motion and matter, visible and invisible. Motion or Spirit substance is the greatest problem of the age. The origin of motion is the origin of life, and that constitutes the foundation of consciousness, sensation, thought and speech. Haeclie says, "That which we call soul, and that which we call body, or matter, are one and the same, different degrees of motion." In the light of modern science, with the aid of the wonderful discoveries now being made, who shall say that we will not yet be able to see the soul, as some claim to be able to see the color of thought, and as we now feel the Spirit within us?

This life, or Physic Activity, is now claiming the profoundest attention of the great thinkers of the present age, but many of us fear to investigate new doctrines, because they do not agree with the old, and even when we are convinced there is some truth in it, we have not the courage to express our convictions until they are sanctioned by popular authority.

The desire to live forever is a product of necessity, and the fact that the desire exists proves that it is possible, for surely the Father of us all would not

implant in the hearts of His children a longing that could not be satisfied, a desire that could not be attained. The very few instances of translation in the body is sufficient evidence to establish the belief that all *may be* changed without going through the process of disintegration, or dissolution.

Many great and good men believe that we may prolong our existence on earth until we desire to change our habitation. Then why may we not stay here and dwell with Christ a thousand years, as our Adventists friends believe, or, instead of being changed in the "twinkling of an eye," may we not consciously recognize and control the change that is constantly going on until death shall be swallowed up in victory? "It doth not yet appear what we shall be," is a Biblical saying, and I hold that it means that we will eventually be what we ought to be, but since we do not now appear to be, let us take man, where he does appear, a thing of flesh and blood, and see if we cannot by the process of regeneration make of him what he ought to be, "a thing of beauty, and a joy forever."

"Ye are the temple." Are we scientifically making this body a fit dwelling place for the "whole Spirit"? Man, as a three-fold being, is subject to certain laws, which develop, maintain and control this triune nature. Spirit is subject to the law of inspiration, aspiration and expression. Flesh and blood is subject to the law of appropriation, assimilation and elimination. The physical soul is subject to the law of cause and effect, as unalterable as God, and as everlasting as eternity. Everything that is, is the effect produced by a cause; back of this is the eternal law of Being. If we work with these laws they work for us with a power that is omnipotent; if we work against them, we are crushed. To learn the eternal laws of Being is the highest wisdom of terrestrial existence. This eternal law is expression, and nothing is expressed without motion; therefore, motion is the process employed by Nature to establish her eternal round of renewal.

"He who puts forth an effort brings into activity a latent power." All parts of the body are destined to activity, but there is an activity that builds up and an activity that tears down, an activity that creates and an activity that destroys, an energy that supplies, and an energy that wastes. Only by opposing forces does Nature maintain her equilibrium. Concerted action of these opposing forces creates harmony, and harmony of action is that freedom which prevents one part from imposing on the other. There is no regidity where there is harmony, no friction where there is concerted action.

Where the mental and physical man work in harmony along the line of these opposing forces, there is no waste of vital energy, no weakening of muscular tissue. What we most need, then, is to be at-one with the law of opposing forces. To be at-one is to secure perfect poise, and this brings reinforcement, establishes stability, self command. Perfect poise secures strength for the nerve centers, and exercise frees the surface. Thus does the knowledge of *Opposing Forces* unlock the door of Nature's true adjustment. There are two kinds of exercise that strengthen the nerve centers, mental and physical. Spirit can only express itself through their activities while there is an independent, yet interdependent, relation of this triune man—spiritual, mental and physical. Let us consider the last, though by no means the least. Let us take up the physical, reorganize, eliminate, regenerate, by working with the law of physical activity.

"Work out your own salvation." Work is activity, but not necessarily labor. Work is noble, labor is ignoble; work builds, labor destroys; work lifts, labor degrades; work opens up the pathway for the Spirit's progress, labor obstructs; work creates, labor kills. There is a work for the body as well as the Spirit, each one on its own plane, as it were, independent and yet dependent; each working along its own line, and yet working together for a

common purpose; like the members of a large household where no outside help is employed, where each one performs the task assigned him, though each one's task may be entirely different from the rest; yet when all is done, we find that none have imposed or been imposed upon.

The physical man should work in harmony with the mental man, but that doesn't mean that their work is identically the same; they are directly opposite. Physical man's work is to free the surface; mental man's work is to strengthen the nerve centers. Mental man's work is to direct; physical man's work is to execute. Some one has said that what we are depends on three things: "what we eat and drink, what we breathe, and what we think." There is more truth than poetry in this.

Man contains in his physical being all there is in the universe, and in the atmosphere. When we learn to extract and appropriate all the food elements contained in the atmosphere, we will be at-one with the Universal Substance; this is the food that comes down from above. When we partake freely of this food, we no longer need to slaughter innocence, we no longer need to make graveyards of our stomachs. Exercise in soul-breathing feeds the system with the food elements contained in the atmosphere. How many of my hearers have filled their lungs to their utmost capacity one hundred times in the last twenty-four hours, and acknowledged God in every breath? How many have taken sixty deep breaths in the last hour? If you have not, you are not on the road to physical regeneration.

Water is the symbol of purity, and as the earth is three-fourths water, so is body; therefore we should live more in the water and get more of the living water in us. How many of my hearers have drank one quart of water in the last twenty-four hours? If you have drank less than four quarts, you have drank too little. How many of us have been surrounded by water twice today? Whoever has not, has

missed a luxury peasants as well as kings can enjoy How many of you have taken a sun or air bath today? If you have not, you have missed a tonic the poorest can afford. "In my father's house are many mansions;" that is, rooms. How many of us have gone into every room of that temple today? There is the kitchen; how many of us have gone there with the scrubbing brush, called abstinence, whose handle is a curbed appetite?

Look at the framework of the human system; see how beautifully Nature has adapted herself to this law of motion. The bony structure is a framework of hinges, showing how we are to bend with every motion. Very few of us study the law of grace and ease. We neither stand, sit or walk as God intended, and so we break His laws and wonder why we are ill.

We are made to bend with every breeze,
We're made to walk with grace and ease,
To sit erect, to stand alone,
But not for others' sins atone.

The walk indicates the man's mental attitude. See the man of care; he walks on his heels, with drooping shoulders, chest in and stomach out, clearly advertising a negative condition of mind. Keep the spirit positive, and the body will respond with a spring in every step..

In this temple is a room called the attic (intellect), where we store away the rubbish; we should visit that room often, throw open the windows of the soul, and let in the glad sunlight of universal love. Moth and rust cannot collect in the attic where love is. In this temple is the cellar, the basement, where the dark things are kept, the engine that heats the building, the furnace. How many of us have been there with our denials, our sacrifices? This temple is full of closets and trunks and boxes and drawers; every vein and muscle is a cubby-hole for a lurking thought. Ah, this thinker! he's the fellow that's responsible for all the trouble in this temple; he's

the engineer at the throttle who carries the train to its safe destination or its destruction; he's the weaver at the loom who sends the shuttle of mortal mind back and forth, like threads through the warp of existence, weaving this garment for the soul. Watch the thinker; see that he makes his daily rounds in all the rooms of this wonderful mansion, accompanied by an honest purpose for his boon companion, and wisdom for his guide.

A scientist, once in bidding me good-night, said, "God bless you; may you live forever." I replied: "Suppose you start an anti-death league, and I will be one of your charter members." He shook my hand heartily and said, "Good, that's got the right ring to it; let us talk *life, life, life*, and relegate death to mythology, and the dark ages."

You say that your life is dual,
All intricate, complex and cruel.
What you do you often rue,
What you do not, that you would,
Yet cry out, "Oh, if I only could!"
The Angel of Love oft lifts you above,
And fills you with good intent;
Then passion and pride, like demons astride,
Pull you down into mire and contempt.
Friend, I'll tell you what's true,
Between me and you,
You're a child of Infinite Might.
(Who wants a lamp without the light?)
You are made as you would, a child of the Good;
Your foes are your friends misunderstood.
Passion is Power misapplied.
Pride should be Purpose glorified.
Then stop repining, nobody's to blame.
(Who wants a stove without the flame?)
Then hold your lamp up, let the light flare,
Set your stove burning, and watch it with care.

THE MEETING OF SEPTEMBER 14TH.

Mrs. Louise Orr, leader. Subject: "Oneness With the Father."

The central thought in our philosophy is to realize our oneness with the Father. It is the thought of separateness which has caused so much

sorrow in the world. We must know and realize that there is nothing, absolutely nothing, apart from God. Someone has said, "Jesus solved the human riddle; he has shown in himself that God and man are one inseparable life; God in Jesus is God in all humanity." Again, "Christ comes not merely to show Divinity to us, but to evolve the latent Divinity that is implanted in every one of us."

Jesus the Christ, taught life-lessons, lessons of love, patience, gentleness, temperance, goodness and faith. The Master bids us "Be of good cheer, for He has overcome the world," and "The works that I do shall ye do also." Jesus endured hardships, neglect, disloyalty and suspicion, but he was always in communion with the Father, and such trials were as nothing to him; they could not conquer him, as we allow them to conquer us, for his heart was continually with God. He had reached a place in understanding where he realized his oneness with the Father.

True demonstration is our daily life. It is not the big things that count so much as the result of the many little demonstrations that we have all through the day. I strive to rise higher in the scale of Being, but I know it must be through constant demonstration. I now know that Truth has been guiding me all my life into this understanding of God. As yet I am only in the beginning of the alphabet, but I know that I am growing, growing. Sometimes I have been discouraged, and would perhaps have gone back, but I could not.

After our eyes are once truly opened to the Truth, we can never again accept the false for the true; and I must ever go on and on, and when I seem to fail, just know that all is good, and all my experiences are only helps in the development of the soul. If we sincerely desire to unfold to our highest, we must be willing to pay the price, which is honesty, faithfulness and sincerity of purpose. "If any man will to do His will, he shall know of the doctrine." If

we are willing to live up to our highest perception, we shall know the Truth. There is no end of possibilities.

"And it seems to me that the more we grow,
Like angels, in love and duty,
The less we shall see of evil in all,
And the more of good and beauty.
And so the good shall increase, increase,
And evil shall vanish away,
Until the Truth in each heart shall glow
Like the light of a perfect day."

We are changing, growing, by degrees. "The inward man is renewed from day to day." We are not what we were yesterday, and according to our sincerity of purpose are we growing. Drummond says, "Do not think that nothing is happening, because you do not see yourself grow, or hear the whirr of machinery. All great things grow noiselessly. You can see a mushroom grow, but never a child. * * * Character is to wear forever. Who will wonder or grudge that it cannot be developed in a day?"

The fact that I am here is proof that I am here for a purpose; that I have my work to perform; my own lesson to learn; my own life to live; no one else can do it for me. In the process of this unfoldment of the soul there are many crystallized thoughts to overcome, and sometimes in the overcoming there seems to be defeat for a time, but we must have patience, "For ye have need of patience, that after ye have done the will of God, ye might receive the promise."

We do not have sufficient confidence in our own true self. We must by degrees come to realize our Divine birthright, and the possibilities of unfoldment. No one can learn what he is not ready for receiving. Phillips Brooks says, "Into every soul, just as far and just as fast as that soul can receive it, God beats His life and gives His help." And so we will grow into the consciousness of our oneness with the Father,

as we are able to learn the lessons that come to us day by day, and,

"I think of this birthright immortal,
And my being expands like a rose,
As an odorous cloud of incense
Around and about me flows.

I gaze through the dawn of the morning,
And I dream 'neath the stars of night,
And I bow my head to the blessing
Of this wonderful gift of light.

O God, I am one forever
With Thee by the glory of birth;
The celestial powers proclaim it
To the uttermost bounds of the earth.

Oh, the glory and joy of living!
To know we are one with God!
'Tis an armor of might to the spirit!
'Tis a blossom that crowns the sod!

Thus I stand in the Great Forever
With Thee as eternities roll;
Thy Spirit forsaketh me never;
Thy love is the home of my soul."

A TREATMENT FOR STEADINESS AND INDUSTRY.

You are now free from the vacillating thoughts of those with whom you associate. The steadiness of purpose, the industry, honesty and will of Divine Mind now moves you, and you are henceforth true to its guidance. Success and prosperity, in Spirit and in Truth, now comes to you, and you abide in it and it abides in you, through Christ Jesus.

"I will lift up mine eyes unto the hills from whence cometh my help." We live too much on the lowlands of our natures. If we linger upon the hills of elevated thought, and dwell among the summits of spiritual aspiration, our lungs will become accustomed to their rare and pure atmosphere. We delve in the glens and caves, and then wonder that life is so cloudy and our horizon so narrow.— HENRY WOOD.



Inspired by the Spirit of Truth.

It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine **UNITY**. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 10,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75 c.

UNITY is published monthly and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take **UNITY** and the "Cady Lessons" together, we make a rate of \$1.50 for both.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo.

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

October 20th to November 20th.

My soul delights in Thy righteous law.

Prosperity Thought.

(Held daily at 12 M.)

I question not the way—I simply *know* that Thou art my support.

LIVING FATHER!

BY WALTER DEVOE.

I recognize that my life is one with Thy unlimited life and power. Thy constructive Mind is within me, building my mind and body in strength and perfection. I open my mind to the influx of Thy mighty Presence of health and peace. Thou art within me a fountain of vitality flowing into every faculty and organ of my being. Thou art God within my nature, and Thy life and health have all power to regenerate and heal my body. I am organizing Thy life and strength into a mind and body of health and perfection. Thy substance is feeding and restoring every part of my body to positive health. I praise Thy healing life and intelligence in every organ, in every nerve, in every atom of my flesh. I praise Thy glorious wisdom which is illuminating my soul and purifying my mind from every limiting thought. I praise Thy tender, healing love which invigorates and upholds me, and dissolves away all fear. O Living Father, this is Thy holy temple; make it a perfect dwelling place from which shall radiate Thy healing love and wisdom to all Thy children.

Father, glorify me with Thy healing power, that I also may glorify Thee.

Read this prayer over a few times, trying to realize every word within your being, and then sit in the Silence while the Spirit of the Father flows through your nature, fulfilling your desire.

PROSPERITY TREATMENTS.

BY THE EDITOR.

EDITOR OF UNITY—I am most happy to renew my subscription to **UNITY**, and wish to include **EXODUS**, as I did last year, so send \$1.50. I have found **UNITY** helpful and suggestive, and mainly so above many others, because it has almost invariably been free from the excess and crudity which marks so much New Thought literature. May I add, as one who unites with you in Spirit, and believes that your work is full of real helpfulness, that the circular letter you send out with the notice of expiring subscriptions, does not come up to the tone of **UNITY**? To tell one of hundreds or thousands of subscribers, that he or she is having *special treatment* for prosperity, and that putting a name on a list for it for another month, could call the Universal Spirit of Love any more in that particular direction, is, it seems to me, to pander to the ignorance of your subscribers. You have every right to feel that I have overstepped the limits of conventional propriety in writing this, but I assure you my suggestion *presses for utterance*, because I am sincerely interested in your excellent magazine maintaining a standard of *genuine spirituality*, and avoiding the pitfalls of shallow sensationalism, which mars the work and lowers the standard of so many magazines of the New Thought. With all faith in the beauty and power of your work,
Very cordially yours, F. G. S.

We are thankful that our friend was moved to write the above, because it gives us an opportunity to explain our position in sending out the "prosperity letter," and its results. We feel that our subscribers differ from the ordinary secular magazine readers in that they are vitally interested with us in entering into a new and higher state of consciousness. There is a sympathy and helpfulness between us that is not found in the common commercial thought; therefore, we take you all into our confidence and tell you about the working of our affairs as if they were your own.

UNITY has been published about fifteen years, and has lost thousands of dollars every year in uncollected subscriptions, as it has been our invariable rule not to put our accounts into the hands of the many collection agencies, though often urged to do so. When subscribers write that they cannot pay, we simply cancel the obligation. But many have let their subscriptions run from one to ten years, expect-

ing to pay, and writing us at intervals that they were trying to get hold of money enough to meet their obligations, but had not been able to do so. These had accumulated on our books until they represented several thousand dollars, and it was a heavy drain on our resources to carry them. It had reached a point where something had to be done, and we made it the subject of *special demonstration*.

As a result of our efforts in this direction the Spirit revealed to us that we were holding all these people in our debt—that we were not fulfilling the prayer we made daily, “forgive us our debts as we forgive our debtors.” Then the question was, How shall we forgive them their debts? Shall we cancel their obligations on our books and send them receipted bills? “No!” came the response. “Relieve their minds of the burden of your obligation, and all obligation, because it is no part of Principle, and go still farther—it is the birthright of everyone of them to be prosperous, and it is your privilege to remind them of this Divine inheritance. Not only call into consciousness this true estate, but also send them a letter stating just what you are doing, then if there are any who object they will have an opportunity to express their disapproval.”

This was done, and the result has been marvelous. But three letters of disapproval have been received, and the words of gratitude have come by scores. The Spirit was in it, too, and the demonstrations of supply have been far beyond our expectations. People who have year after year been too poor to send us even one dollar toward cancelling their bills have promptly remitted five, seven and ten dollars by return mail. Many of them have admitted that they have found their affairs surprisingly easier financially than for some time, showing that the Spirit had been casting off their burdens.

These people have faith in the power of God, and believe the promises of Jesus Christ, “Ask what ye will in my name and it shall be done unto you.”

The writer of the foregoing letter evidently lacks this faith — she does not believe the promises. Jesus fed five thousand people at one time, and he said, "Ye shall do these things and greater." We find that, when through meditation and prayer, we have reached a certain state of Spiritual consciousness, we can treat thousands as easily as we do one when we are in mere intellectual perception.

Do not let the world's standard of conventionality quench the free and unlimited Spirit trying to break the fetters of your intellectual thought. Many people suffer with headaches, and pressures about the head, because of these fears of offending worldly standards of thought and conduct. The powers of the Spirit are far beyond the comprehension of the intellect, and they can be revealed to those only who are fearless enough to proclaim such powers as now capable of practical application, though they may not seem to "come up to the tone" of the dignified old aristocracy in religion, commerce, science or society.

The letters which have accompanied these remittances have caused us great pleasure and thankfulness. They have been so full of gratitude and praise and love. They have poured out blessings upon us and our work that will in the end be of much more value than the money that accompanied them, and we appreciate them every one, though we cannot reply personally.

The Lord is truly good to us in giving us so many *personal* friends in all parts of the country. We did not realize how vital an interest our subscribers took in the work, and how close they were to us in spirit, until their letters began to pour in. Our spirits have uttered many times every day, "God bless you everyone." And we *know* that God is blessing them. We are having the witness of the Spirit in ways which we cannot describe in words. A strong spiritual brotherhood is being built up, mind to mind and heart to heart, without any mortal bonds. There is not even a commercial bond. We

do not ask anyone to send money for treatments — nor is there any fee for membership in our Society of Silent Unity. Out of the gratitude of their hearts enough send free-will offerings to keep things going, and that is all we ask. But to keep in touch with you, we should have a letter at least once a month. In the back part of UNITY you will find a blank application for Society of Silent Unity membership, and another for Prosperity Treatments. Cut them out, and send whenever the Spirit moves you.

That you may see just how our prayers are being answered, we have selected a few extracts from the many letters received and will print them here. It is difficult to choose from the several hundred before us, and we have doubtless omitted some of the very best, but the following are at least representative:

Your prosperity thought for delinquent subscribers has certainly reached me, for this is the first week in many months that I have had enough left over to meet demands, and I thank you. Will write you again the last of next month stating results.— K.

I received your letter and have signed the slip and sent the money. Many thanks for your kindness to me. I did want UNITY so bad when my time was up but didn't have the money. So one night I asked you all to please send it and wait on me for the money. Oh, how glad I was when I got it. I felt like I was in touch with the happy band of Truth seekers. I had your money before I got your letter, and was intending to send it.— J.

Enclosed please find my check for \$2.00, also bill. Many thanks for your past kindness, and your courtesy in waiting so long for this delinquent. I don't know whether it is your treatment or not, but certainly my business has been better for the past month, and I thank you sincerely and trust you will keep my name upon your list. — M.

I have wanted to tell you of the benefit and comfort which UNITY has each month brought me, also the great help "Lessons in Truth" are to me and friends to whom I have loaned them — both of them. Enclosed please find one dollar for UNITY subscription and twenty-five cents for leaflets to distribute, you selecting those which you think will be most helpful, only please send "Giving and Receiving," two of these. Many and heartfelt thanks for the good thought sent to me. May the greatest success come to you in every way. It will. — L.

I was just thinking of writing you, as I received your letter. I heartily thank you for your treatment. I surely needed help, and the word spoken is accomplishing great good, for this is the first time I have felt able to send the money. — G.

I am very grateful to you for the treatment. It has enabled me to meet another obligation besides the one to UNITY.—K.

Thank you very much for holding me in your success circle. I received the *treatments* beyond a doubt. Several times I would stop and praise God for the many blessings that were coming to me every day nearly. Your letter revealed the cause. How beautiful it is to know that we are all one, and that by thought we can bear one another's burdens. Will be pleased to be put on the list again, and will you put my husband and son on list, too? They are engaged in real estate business. I do mental healing, and have had wonderful success in healing, but not financially. This last month has been my best. I will enclose money for subscription. —M.

All last week I kept thinking I will write to Mr. Fillmore, pay my subscription, and ask him to treat me for prosperity, but did not get time, or take time, to do so. Saturday your letter came, saying that you had been treating me, and I wondered if your thoughts reached me before mine reached you. —O.

Your loving prosperity vibrations had already reached me before the letter came. I was just thinking I must renew my subscription for UNITY. I enclose order for \$1.00 for same, which will pay up till May, 1905. God bless you all. —F.

I do not know how to describe the feeling it gave me to find that I was having help from some of God's people, through my adverse circumstances. I know I should have clearer vision, and be able to manifest the true life myself, but it seems that I am slow in gaining understanding. However, it must ultimately come, for if I know my own heart, there is nothing I so much desire. I thank you for the privilege you accord me. I have long wished to belong to the Society of Silent Unity, and since I have emerged from my cloud of illness, I hope now to dispel that of debt, when I shall be happy to express my appreciation to the society in hard coin. —M.

I am glad to be able to send you the dollar I owe for UNITY. Perhaps it is owing to the special prosperity thought that I can more easily pay it now than at any time since it was due. You will find enclosed two dollars. Please accept one dollar for the Society of Silent Unity. —S.

In a letter to me, dear Fillmore, stated that you had, among others, treated me for success. You have made a success of it. Owing to several successive crop failures, due to insects, made collections hard, but this month I was surprised at my collections. This has been the best month I ever had yet. It would not take many more such months to put me on safe footing. Up to this time I had to go slow to make ends meet. Shall send you a little monthly contribution to keep up my success treatments, also send subscription for UNITY for my sisters without their knowledge, and shall induce them to send for success treatments: they need it bad. I had success treatments from others, but they did not reach me. To say I am grateful to you is expressing it too mildly. —C.

Please find enclosed \$1.00 for one year's subscription to UNITY, and accept my heartfelt thanks for your holding the special prosperity thought for me during the past month, for I have certainly prospered financially beyond my expectations. Will be pleased to be remembered in the same way during the coming month. May God bless you in your good work.—C.

I want to thank you for your courtesy and faithfulness in sending me the UNITY without acknowledgment from me. Circumstances have made me seemingly neglectful of many obligations, but I have been far from unmindful or ungrateful, and am glad to enclose the accompanying five dollars. Send me helpful thoughts, and believe me. —P.

I received your kind letter saying you had treated me for prosperity. Receive my thanks, please, for the same. The past three months I have been without money to spend; the past three weeks not a cent. The day I got your letter I was paid four dollars, and about half an hour after opened your letter. I can go without and not be disturbed in the least. All is mine. I have all I claim. All things will come in good time. I have had UNITY for a long time, a good friend indeed. I lend them to others. I am glad my name is on another month for treatments. Many thanks for them. —C.

Your letter containing statement with such a kindly inducement came at such an opportune time as to cause a happy coincidence—you see the check of \$5.00 is the first of my bank interest which has just been started with a new bank, so it surely must be the forerunner of a season of great prosperity; so coupled with the treatment that I shall receive from your society, it will dispel all fear and doubt, but let me assure you at the foundation of all my confidence and boasting, "Christ is the Solid Rock." I have been exceedingly hard up to the present time, but it is now to be all over with. —H.

So it is to you, and your co-workers, that I owe last month's prosperity, is it? And I thought it was myself. I am thankful for results whatever the cause, and extend you my heartfelt gratitude for your assistance. Enclosed find money order for \$1.00 for subscription to UNITY and treatment as per your offer.—K.

I am glad to learn how we stand financially, and to remit what I owe. While I do not feel the necessity for a prosperity treatment, I should be pleased to have such pure hearts and minds, as I believe are yours and your assistants, in union with me. I look forward to the time when we may meet, because in your writings I recognize so much that seems identical with my own experiences, that I believe, were we in talk prolonged, to exchange views, we should give and get much of benefit.—C.

We are very thankful for the past month's treatment, and we think that we have been benefited very much by it, for we have been very successful in the last month, more so than we ever expected. Since we received your letter stating that we had been included in your number, we think your good thoughts have reached us. Enclosed you will find one dollar for UNITY subscription for another year, and we will be very thankful to receive another month's treatment. Yours in love and truth,—M. S.



Devoted to
Practical Christianity.

Entered in the postoffice at Kansas City, Mo., as second-class matter.

\$1.00 per year. 10 cents per copy. Foreign Subscriptions, 5 shillings per year.

Published on the 15th of every month by
UNITY TRACT SOCIETY, Kansas City, Mo.

Publishers' Department.

Truth services are being conducted every Sunday morning at 11 o'clock by Mrs. Nellie I. Kemp, of Alameda, at the residence of Mr. and Mrs. D. B. DeCamp, 171 11th street, Oakland, Calif.

Miss Harriet H. Rix, of the Home of Truth, Alameda, Cal., accompanied by her mother, spent a few days in Kansas City on her way to the Convention in St. Louis. Miss Rix addressed a large Unity congregation on September 25th, a synopsis of her sermon being given in this issue. She is a magnetic speaker, and is filled with the joyousness of the Spirit.

Mrs. M. E. Cramer, editor of *Harmony*, San Francisco, taught classes in Divine Science in both Kansas Citys for two weeks the latter part of September and first of October. She gave an able address before Unity congregation on October 2d, on "The True Spiritual Method of Healing." After the New Thought Convention she will teach and heal in several of the Eastern cities.

New Thought people can secure good accomodations during the Convention at the Kendall House, 12½ North 3d Street, St. Louis, which is conducted by an active worker for the Truth, Mrs. S. A. Livingston. It is on direct car line to the Fair Grounds. Where two or three occupy the same room, the rates will be but 50 cents each per day. Arrangements should be made in advance.

Readers of *UNITY* can secure very desirable rooms when visiting the World's Fair, or attending the Convention, at the home of Mrs. Fannie Langan, 722 North Compton Ave., St. Louis. Rooms should be secured in advance. Take any car North on Eighteenth Street at Union Station, and transfer on Washington Avenue, West to Compton Avenue.

Competent critics write us that **WEE WISDOM** grows better with every issue. It is certainly giving good value for the pittance that we ask per year for it—only 50 cents, or one cent per week. Some of the very best writers for children are now helping, and there is prospect of some special lessons for youth beginning with January number. Following is the table of contents of the October number of **WEE WISDOM**, a sample copy of which we will send free on application:

"Harriet Rix at Unity Headquarters;" "Ministering Angels: Story of Two Boys Who Tried It," by Mary Brewerton deWitt; "Tom Stories" (Fairy Tales), by Aunt Myrta; Song—"Keep Doing Right," by M. F.; Poem—"A Child's Prayer," by Helen Van Anderson; "Jim's Letter," by Jim Bowes; Poem—"The Four-Leaved Clover;" Epistles; Aunt Mary's Bible Lessons; Ye Editor's Sanctum; Publishers' Department; Pillow Verses.

The Divine Law has generously provided for the entertainment of the **UNITY** staff in St. Louis, at the following localities: Mrs. Jennie Croft, 4606 Morgan St., Charles and Myrtle Fillmore, 3639 Olive St., Charles E. Prather, with Rev. John D. Perrin; Rick Fillmore, our red headed secretary, and Grandma Fillmore, will be found by inquiring friends with us at 3639 Olive St., where a most generous patron of **UNITY** has extended to us the hospitality of her home. The office in Kansas City will be left for the week in charge of Lowell Fillmore, who, with his little brother Royal, (weight 250 lbs.) attended the Fair in August.

Several friends have written that they are thankful for the names of places where rooms can be had, kept by New Thought people, that have appeared in **UNITY**, and one suggests that we print regularly a list of such places in the various cities. This would occupy too much of our limited space, but we shall cheerfully keep a record of all such places, and will send to anyone contemplating visiting any city the names of those who are so recorded. Let us know those who have rooms, with or without board. Send us their addresses and rates, and we will record them for future reference.

The *Washington News Letter* for October is in new dress. It is now a sixty-four page magazine of very substantial and attractive appearance. Full page portraits of Col. and Mrs. Sabin, and their two lusty sons, fill full the gospel of health which it so faithfully proclaims.

We publish a metaphysical catalogue, in which is given nearly every book that proclaims the New Thought. It will be sent free on application.

In a letter from Miss Harriet Rix she says: "We arrived in St. Louis after a warm trip, and found a very pleasant room awaiting us at The Ranch Club, 3510 Belle Avenue. Mrs. Gregory is a large-hearted woman, and is full of thought for her guests; so we are very happy here."

The Ranch Club will be the stopping place of many New Thought people during the Convention, and we are glad to recommend it and its hostess.

In this department we print blanks for the use of those wishing prosperity treatments, or Silent Unity membership. Use these freely, and write us all about your needs. We will give *every case* special attention. Do not expect a written reply in every instance—our best work is done in the Silence, and we often get our most pronounced demonstrations where no written response is given. We follow the leading of the Spirit in this respect, and trust to the Silent Word to do its mighty work.

We are anticipating much good from the St. Louis New Thought Convention—October 25 to 28. At least one hundred people will go from Kansas City alone, and surrounding towns will contribute another hundred. A special train is contemplated from here, but all will be provided for, however, if we go on regular trains; there is no discomfort to one in the true understanding.

LESSONS FROM ELIJAH.

DEAR UNITY—When Elijah III. storms in his pulpit, calls the reporters "stink-pots," and prophesies the destruction of everything except his church, do not be alarmed—the Lord is not in that "wind." When the healer proclaims himself to be the greatest on earth, the only original, and all others mere followers! you need not look in that direction for the Lord—he is not in the "hot air." When the Christian Scientist impressively warns you, "Beware of counterfeit truth! burn all literature but that bearing the imprint of our publishing house!" quietly say to yourself, "more hot air." —A SILENT OBSERVER.

SUBSCRIBE IN ADVANCE.

UNITY has been published nearly sixteen years, and it is safe to say that it will go right on indefinitely. With this assurance we will take subscriptions three or five years in advance. To those who will pay three years *in advance*, we will allow a discount of \$1.00, making the rate \$2.00 for three years. To those who pay five years *in advance*, we will allow a discount of \$2.00, making the rate \$3.00 for five years.

REVIEW OF NEW BOOKS.

BY JENNIE H. CROFT.

SCIENCE OF THE NEW THOUGHT, by E. Whitford Hopkins.

This most excellent production might well be accepted as a text-book on Mental Science and the practical application of healing principles. In simple, but comprehensive language, the laws of mental action are fully explained and illustrated, making the book a valuable aid to all classes of thinkers. The student is led to the recognition of the fact that within himself is a "vital something" which is the soul of his success and that he, in his true relationship and position in the universe of God, is the God-man. In speaking of the importance of gaining a knowledge of our powers Mr. Hopkins says:

"Therefore remember, from knowledge of Truth comes understanding, and from understanding comes faith. From faith comes hope. From hope comes enthusiasm. From enthusiasm comes the victory of health. Ignorance has held its bonds over the face of man and left him in his dreams to fight his way through a world of phantoms, while Truth has invariably dispelled and annihilated his world of hallucinations and clothed him in his right mind, and enabled him to dare to explore the regions of the mysteries of his own mind and soul, and thus storm the true citadel of all his ills and troubles."

Among the many good topics considered it is difficult to choose one chapter as better than another, but the one on "Strength" is particularly "strong," and the one on "Practical Self-help For Healing" gives formulas for the treatment of various ills which will be appreciated by many. Cloth, 312 pages, illustrated, price \$1.25. Published by The New Thought Book Concern, Bristol, Conn.

THE FOUNDATION OF ALL REFORM, a Guide to Health, Wealth and Freedom, by Otto Carque.

In the first chapter—"Man's Position in Nature"—the author states that man's natural food is fruit and nuts, but that the periods of famine during the glacial era caused him to resort to the use of flesh-food. The next three chapters deal with the "Chemistry and Physiology of Nutrition," "The Raw Food Question," "The Superiority of the Fruitarian Diet," and, with illustrations and tables giving the composition of foods, give a very comprehensive statement of the value of the food stuffs upon which man subsists, and of some of the results attendant upon their consumption. The author presents substantial proof of his assertion that "the solution of all the great social and economical problems of the day would be greatly and speedily promoted by attention to the question of food."

"Diet Reform, the Ultimate Solution of the Economical and Social Problems" is the title of chapter 5, and the concluding chapter deals with "The Ethics of Diet-Reform." The book is one of the best we have read on the subject, and we recommend it to those of our readers who are looking into the comparative value of foods from both a physical and spiritual standpoint. The Kosmos Publishing Co., 765 N. Clark St., Chicago, Ill. Cloth, 66 pages, price 50 cents. .

THE DIAGNOSIS FROM THE EYE, by Henry Edward Lane, M.D.

This unique book teaches the "art of diagnosing with perfect certainty from the iris of the eye the normal and abnormal conditions of the organism in general and of the different organs in particular." The book is written for the medical profession principally, but is quite interesting, and will appeal to many, in that it recommends a system of Nature cure instead of drugs and medicines or surgery. Kosmos Publishing Co., Chicago, Ill. Cloth, \$2.00.

KNITTED WORK.

Any UNITY readers desiring good knitting work, will not only get first-class quality and style at reasonable prices, but will also be conferring a blessing upon the maker, by sending her an order for any of the following:

Ladies' Sweaters or Jackets.....	\$6.00
Shawles, 2½ yards long.....	2.75
Fascinators.....	1.50
Infant's saque or Nightingale.....	1.50
Slippers	1.50

Adderss, MRS. E. A. FOSTER, Bradford, Pa.

The fifth annual graduation of the Mental Science College, of Seattle, Washington, took place in the Christensen Hall in that city August 21st. The members of the class gave addresses on the following subjects: S. H. Gardner, "Life;" Frances G. Walton, "Development;" Nettie E. Knowles, "All is Good;" Hilda Wahlman, "Realization;" Edward Ames, "Wealth;" Albert Fournier, "Consciousness;" Jennie E. Jones, "Business;" Joseph Amann, "Health;" J. B. Jakobsen, "Power of Thought;" Mena Schumacher, "Home;" Hattie B. Barlow, "I Am;" Edna Squire, "Mental Science." And Jennie Fournier and David Elster gave musical selections. The key-note of all the essays was Man, his powers and possibilities.

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Fourth Annual New Thought Convention.

St. Louis, October 25th to 28th, 1904.

The Program affairs is in the hands of the Executive Committee. All communications relative thereto should be addressed to the Secretary, Eugene Del Mar, 4606 Morgan St., St. Louis.

The names of the speakers who will address the Convention, and the subject of their discourses, as known at present, are as follows:

MISS GEORGINA I. S. ANDREWS,
"Heredity."

A. P. BARTON,
"Social Significance of the New Thought."

C. JOSEPHINE BARTON,
"The Aegis of True Liberty."

MRS. MARGARETTA G. BOTHWELL,
(Subject not yet announced.)

HENRY HARRISON BROWN,
"The Call of the Twentieth Century."

W. J. COLVILLE,
"The New Thought and Universal Peace."

MELINDA E. CRAMER,
"Faith and its Application to Healing."

EUGENE DEL MAR,
"Society and the Individual."

CHARLES FILLMORE,
"The Unity of Religion and Therapeutics in the New Thought."

MRS. MYRTLE FILLMORE,
"New Thought Children."

MARY D. FISK,
(Subject not yet announced.)

REV. HENRY FRANK,
(Subject not yet announced.)

URSULA N. GESTEFELD,
"Curing and Healing."

EMMA GRAY,
"Discern the Voice of the Spirit."

HARRY GAZE,
"The Fountain of Youth."

H. BRADLEY JEFFERY,
"Breath."

MRS. FANNIE B. JAMES,
"The I Am That I Am."

FRANCIS E. MASON,
"Man the Monarch."

- REV. R. HEBER NEWTON,
"The Significance of the New Thought Movement."
- CHARLES BRODIE PATTERSON,
"Healing of Mind and Body."
- REV. JOHN D. PERRIN,
"What Makes the New Thought New?"
- CHARLES EDGAR PRATHER,
"Your Twelve Apostles."
- MISS HARRIET HALE RIX,
(Subject not yet announced.)
- M. WOODBURY SAWYER,
"God and Man, and their Inter-relations."
- REV. H. H. SCHROEDER,
"A New Life; the Result of the New Thought."
- JOSEPH STEWART,
"The Subliminal and Normal Selves."
- ANITA TRUEMAN,
"The Coming Race."
- REV. PAUL TYNER,
"Individual and Institution"
- REV. HELEN VAN ANDERSON,
"Opportunities of Parenthood."
- EVA AUGUSTA VESCELIUS,
"Healing Through Musical Vibrations."
- S. A. WELTMER,
"Suggestion and the Teacher."
- J. STITT WILSON,
"Socialistic Movement and the New Thought."
- CAROLINA S. WOLFE,
(Subject not yet announced.)

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BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE.—EPH. 2:20.

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FAITH.

BY HORATIO W. DRESSER.

THE opinion prevails that many religious customs and beliefs have been entirely out-grown. Those who are still in the process of transition from old creeds to new usually speak rather extravagantly of the notions which have been "forever discarded." Doubtless many forms of religion are permanently out-grown. There is a measure of truth in the extravagances of the iconoclast. But deeper knowledge of the religious life shows that the essentials of religion remain practically unchanged from age to age, and are about the same the world over. We may think we have wholly discarded the atonement, but the fact of the spiritual life for which the theory of the atonement stood is still a profound part of our lives. We may have so far rejected prayer in all its objective forms that we deem all prayer foolish. But something has taken the place of the old petitions, and we still pray as fervently as ever. The same is true of faith. No man could live or pursue his work without it. It is the one factor which makes an undertaking possible in this universe of ours, where so much is utterly unknown in advance of experience.

With all his exact knowledge of the working of natural forces, the scientific man must have faith in the universe, in reason, and in himself, in order to carry forward his special researches. Faith in law, system, underlies the modern scientific conception of nature. The truth-seeker has faith in truth despite all evidence which seem to prove that he never can attain it. The philosopher carries his constructive

reasoning as far as he can, then falls back on faith to complete what his imperfect insight does not reveal. Whether we know it or not, the doctrine we live by is really a certain faith which we are willing to abide by, to test unto the end. Faith will always be an essence of the spiritual life, for it is trust in the Father which underlies the foundation of all religious beliefs and modes of conduct. Religion, is in a sense, faith, pure and simple, for, if we knew all, there would be no need of faith.

What is needed, then, is to bring the facts of faith into consciousness, to see how large a part it plays in life, and to have an understanding faith, based on knowledge of spiritual law. In reality, faith is the motive power which sets the inner life into activity. We live as members one of another in the divine order, and faith in the larger sense applies to the spiritual order of the universe. But in another sense it relates to our human part in the life of things. Despite all we know about the spiritual working of things, and with all the assurance our faith gives us, we must make a certain venture, take a leap in the dark. Man must have faith in himself, in his own power to make the uncertain move. The attitude of faith involves a paradox, then. It is a kind of knowledge of one's self and of the universe which amounts to certainty. Yet it is faith precisely because it involves an element of entire uncertainty.

Faith, however, is not or need not be blind. The New Testament makes it very clear that the operation of faith is a law of the spiritual life. Jesus explicitly says, "According to your faith be it unto you." "If ye have faith and doubt not" is the principle. Little faith accomplishes little; great faith accomplishes almost anything. Paul assures his followers that in reality they "walk by faith, not by sight." Faith is a hidden intuition which guides us despite the illusions of ordinary thought and life. "Before faith came we were kept under the law." (Gal. 3:23). Now that faith has come there is "one

Lord, one faith, one baptism." Through faith we know by an indubitable insight that "the worlds were framed by the word of God, so that things which are seen were not made of things which appear."

But faith is far more than a general attitude of trust in the integrity of things, and in our own power to make ventures. In Acts the apostles are frequently spoken of as full of faith and of power—imbued with the Holy Spirit. They not only had faith to believe but faith to do. This is the point where many fail. They have a general faith, but when the little tests come they are found wanting. But since "faith without works is dead," and by works "it is made perfect," there must be a way to show that one really has faith.

What does Jesus mean when he says, "Thy faith hath made thee whole"? Mere belief could not do this. If there is a "prayer of faith" which shall "save the sick," there are actual resources upon which we may draw. By faith we put ourselves into an attitude of union with the wisdom and love and power of God. We put ourselves in living relation with a superior order of things. We receive power, and this power can be used. Hence we should bear in mind the spontaneous results of the spiritually dynamic attitude, and consequently have yet more faith. Those who were healed by their own faith, who merely touched the hem of Jesus' garment, unconsciously took a certain step, subconsciously broke free from their old conditions and felt the quickening power of spiritual life. What they did unconsciously we may do consciously by entering into the deeper knowledge of faith and its works.

Faith also involves a certain willingness to meet whatever the future may bring that makes for spiritual evolution, even though more or less suffering is involved. "My brethren, count it all joy when ye fall into diverse temptations; knowing this, that the trying of your faith worketh patience." "Faith is the substance of things hoped for, the evidence of

things not seen," and hence is the implicit assurance that our deepest longing shall be satisfied. But the implied intuition relates rather to the outcome than to the conditions of its realization. Much is usually implied that seems in no way to belong to the original insight. It is well for us, no doubt, that we do not at the outset know all that is involved in our faith, for in many cases we might not have faith enough to make the venture. The assurance that the end will actually be attained if we are faithful, is far more important than any knowledge we might have in advance of the hardships along the way. The prime essential is willingness to meet and profit by whatever faith may bring, well knowing that it will work for the good of all concerned.

BE PLEASANT.

BY HARRY T. FEE.

It's no more work to smile than frown,

Be pleasant.

What if the old world's upside down?

Be pleasant.

It won't help things to growl the while,

A cheerful view will e'er beguile

The Fates to wear a happy smile —

Be pleasant.

Don't think the days all made for strife,

Be pleasant.

Look at the brighter side of life,

Be pleasant.

Somehow the old world always brings

Unto the heart that ever sings

The bounty of its goodly things —

Be pleasant.

Hold not a purpose to revile,

Be pleasant.

'T is easier far to wear a smile,

Be pleasant.

Then through the years that come and go,

The heart's deep lessons you shall know,

And life shall wear its brightest glow —

Be pleasant.

WHY I AM A SCIENTIST.

BY MRS. JANE W. YARNALL.

[Paper read before the Chicago Truth Students.]



OMETHING over eighteen years ago the subject of Christian Science came to our notice through the healing of our daughter by one of the, then, professional healers of Chicago. Although the information came to us through the mails, we were greatly astonished as well as very glad of her relief from a very serious burden that no physician's remedies could do anything for, more than to palliate. She soon sent us a book that was supposed to enlighten us, and we read it and tried very hard to unite the disconnected items, because we hoped to find what it was that healed our daughter, but the book gave us very little light on the subject; being, as it was, a great dissertation on personal achievements, scientific truths, and the manner in which the author had been misrepresented, so mingled as to lose what good there was in the book. But it seemed that every day or two some piece of information would come to us from the most unexpected sources, as if it were absolutely ordered that we should study the science.

Of course, every such event helped to keep us awake to the subject, and increased our desire to know more of it, and very soon an opportunity to attend a course of lessons came to us which we embraced very gladly indeed. That first course of lessons was simply a preparation for real instruction, as it was composed principally of the details of healing, instead of the explanation of principles, and some of the healing, which at that time, and in that stage of understanding, was considered the principal object of study, and it did seem marvelous. We did not have to depend upon what was told us about the healing, nor upon the reports, because we had the privilege of seeing the cases who were healed, and

we were told that no one need be without the knowledge if they would take the pains to pursue it. This was sufficient guarantee for us to pursue the study, and it was but a very short time before a more able teacher came, whose class we entered, and it was under her very valuable instructions that I received the light. Now, all this is preliminary to what I wish to say regarding "Why I am a scientist," that you may know the steps I had to take to acquire what knowledge I gained.

Some of you may know that my husband was a practicing physician, and our taking up such a line of study was something we did not feel like having known until we knew more about its merits. Of course, you know, such feelings are very natural to one who has no knowledge of principle. We found the study of the greatest interest, because we could prove the truth of it every day. We had been taught in our earlier lives according to orthodoxy, and we learned that while there was a great deal that was good and true in the old orthodox way of thinking, we could see the inconsistencies, too, and had seen them for years before we ever heard of these principles, just as hundreds are now seeing them, but are not quite ready to throw it off and embrace a better way. We persevered with our studies. We went through class after class, and finally decided to embark in the field as teachers. The first class we taught was more than ordinarily successful, several having been healed by just hearing the lessons, and others taking up the practice and demonstrating successfully. We have never ceased to study and gain knowledge.

In the second year of our understanding we went back to the city where we began our studies, and there we taught several classes during the summer, and to see the interest of the people was of itself an inspiration. You know in those days the healing of the body was the all-important thing in the science, and the healing was marvelous. It was both marvelous and permanent. We opened a healing class

which met at our class rooms every Saturday. We selected those among our students that we considered the most eligible because of their understanding and devotion to principle, and we treated such cases as they brought the names of, and, but for the time it would take, I would love to tell you of the wonderful demonstrations we made, all uniting in the one thought, according to the principle. Many cases were healed with one treatment—cases that had been helpless for years. We had students from nearly all the churches. We had ministers from three or four of the churches; we had several physicians in our classes, some of whom embraced the Truth, and others could not see in it the money, that was to them better. We can never expect every one in a large class to grasp the spiritual side, especially when they can see no certainty of big money in it.

Now, what, you ask, has all this to do with "Why I am a scientist"? In the first place, we had learned in the year that was passed that there was actually but one power, absolutely but one power in the whole universe, and that was God. And why do we call it God? Simply because it is a combination of all the eternal principles that are good and true, and we learn that all truth had a way of making itself manifest, providing it has the conditions necessary for its development. We learned, also, that we are individually responsible for our own bodily conditions as well as our environments. We learned that we are children of one Great Cause, which we call God, and which, as before stated, is the combination of every principle that is eternally changeless, powerful and good, and that all power is bestowed upon us by this combination of eternal principles. We were taught that the mind we call mortal, or carnal, is as liable to believe what is false as to believe what is true, and that we need to first learn the truth concerning what we are, and then discipline the conscious mind to know its powers and its responsibilities.

There are many, many phases of the science that we shall not have time to speak of, but the object of this discourse is to cover as many important points as time will permit. We learned that to so discipline the mind as to correct all tendency to anger, to envy, to jealousy, and condemnation, was one of the most important of all that we needed to do as beginners, and we found it very true, because by closely following the experiences of those we have the privilege to know, we prove the truth of all these statements, and we find the majority in the world are, as a rule, too strongly wedded to the carnal ways to give up and let the Spirit of Truth guide them. They see the beauty, and appreciate the fact that those who are true to principle are happy and successful in the uses they make of their knowledge, but they want to try the human way a little longer. We are all, more or less, human in our judgments.

Of late years I have been deprived of keeping up the teaching which was so inspiring, and the reading I have done has opened my eyes to higher truths, and the classes that I have had the privilege of attending also have given me new views of the one Truth, but I never go back of the Truth that gave me such comfort and such peace and power. Now there are so many cults presented that are called "New Thought" that we do not feel like commanding, and yet they all contain some truths that we, as students of Truth, cannot refuse to acknowledge.

There are so many sides to the question that one has to take into consideration that it is a difficult matter to avoid criticism, and we generally find the criticism right among ourselves, but we feel able to bear it without any ill feeling. We have found in the years we have studied science that all criticism is of the mortal mind, and it has no power to disturb us unless we let it, and that is a very important thing to know. If we do not drill the thinking faculties to ignore the influences that are afloat

continually, we catch them, and are affected by them as sure as we neglect to fortify against them. It has been my experience to see and know how such mental influences work to destroy the good effect of our work, and if you will bear with me I will tell you of one case that was so marked by such influences as to be a very good illustration.

A lady came to us to inquire what could be done for her. She was in a bad state of health, looking very pale and feeble, and after talking with us quite a while, said she would have to consult her father, who was a Baptist minister, and we said to have her father come and see us and talk the matter over. Her father came and spent three or four hours, and went away feeling very friendly toward the science. She came into the class in a day or two looking very tired and worn. She listened to the lessons with the greatest attention, and each day she began to get some color in her face, and by the end of the course of lessons she was perfectly well, and very happy, and she told us how she had healed her boy of croup, and seemed confident that she was a new woman.

In a few days she called and told us of a scheme she had to visit an aunt that she thought would be pleased to know the science. She had not realized as yet that her church people were not generally in harmony with the science, but we made no comment, and after we left the town she went to visit the aunt whom she had not seen since she was healed, and she was so delighted to see her looking so well and said, "What have you been doing to make you look so well? you seem to be so strong," etc. She told her that after supper she would tell her, which she did, and the aunt looked very displeased, and when she got through telling her aunt she began to take her to task for accepting any such thing, and during her stay she was taken sick and lost all power to treat herself, and was taken home sick, as the ladies, who came to where we were, told us; they said that she was delirious, and it was considered very doubtful

if she got well. You see she didn't know that she was too young in the science to meet with such strong opposition from one she had always had so much confidence in. This is only one case where the friends were the downfall of a convert.

Prejudice is a very big devil, and you will notice that prejudice is generally found among religious people, orthodox people, and people we should look for something better in. It was through this incident I have given you that caused us to be more careful about advising our students. If people would be as wise about such things as they are about things of less importance, there would be less falling back from the teaching. There is a world of good in the teaching if people would only stick to it. Whatever you find in the teaching that is helpful, stick to it, and let no one interfere. It is not the non-essentials that we consider the most important, and whatever you hear that is not essential to the practical use of the principle drop it, and do not argue upon it, as all argument is demoralizing and is sure to bring about inharmony; but I must not dwell upon this, and proceed to speak of "Why am I a scientist?" and why I think a *true* scientist is all right.

For one reason, I am a scientist because a knowledge of the principles has given me a feeling of freedom—freedom from the bondage to what others think, and that freedom is worth *worlds* to me. It has given me freedom from the fear of sickness, because I have learned that all sickness is a delusion, and I am not afraid of being deluded. You know if you are sure of anything being a delusion you are not afraid of it. Sometimes we forget and let the human nature take the reins, then the first thing we know something happens, and we do hate to acknowledge that we let the mortal, human nature have its way, and then suffer the consequences.

In speaking of the one and only Power I did not explain my conception of the statement. We may say, "I have a great deal of power in my arm," but

the power is not in the arm nor of the arm, but we appropriate of the One Power, and as we have trained the muscles of the arm to be able to lift great weights we think the power is in the arm. The same is true of the powerful horse or the powerful machine, but the One Power is all the power there is. The same is true of the One Life. That Life is given us to use, and it permeates and penetrates all living things, and we use it as if we had no consciousness of its Source. We often forget to acknowledge the Source and give thanks for the blessing.

Now there are a thousand and one *good* reasons which I might give "Why I am a scientist," but I find I am taking up the time that you all want to hear from others, and we want the testimony of every one as to why they are scientists. What I have given you is simply of my own experience years ago, as free from high sounding phrases and as simply expressed as one could make it. Of course, I have left out a great deal, because I began at the beginning, and there was not time for the whole experience of eighteen years.

Since the days of that early teaching we have branched out and taken in the surrounding side issues, which are very interesting; in fact, more so than helpful. We have learned to interpret the Scriptures, and we find great and mighty significance in the various Scriptural accounts that were formerly of no interest whatever. Beginning with creation and following the evolution of the human mind through all the various stages of development to the Christ-consciousness is not so much to the healing as to the mind of the one who heals, but the simple faith in the One Power is the greatest of all acquirements, and the most difficult of acquiring while, it is the simplest of all.

If we have faith, according to the mustard seed, we shall do the mighty works that were promised by the Master; but such faith as that depends upon consecration to the highest. Not the solemn, long-

faced kind, not at all, but the highest conceptions we can have regarding our powers, our rights and our inherited possibilities. As scientists let us be logical and reasonable, and set ourselves to the task of evolving that which is within. The power is *there*, and all we have to do is *let it work*, by correcting every habit that stands in the way of development, and we *can do it*.

THIS MOMENT IS DIVINE.

BY WALTER DEVOE.

I realize the full measure of Divinity that the present moment holds for me.

I realize the Good that God offers me this moment.

I live in the Now, poised in the realization of my eternal nature.

This moment is overflowing with unlimited life.

This moment holds inexhaustible strength for me.

God is this moment blessing me with His fullness of love, wisdom and power.

I hold my mind poised this moment in the realization of the eternal truth, that all the goodness and power of God are now mine. Thus I open the way this moment for the entrance of the Spirit of Truth. These moments of realization are precious. In them the mind grasps more and more of the Great Reality, the fadeless light of eternity. My mind is stilled in the contemplation of the Presence and Power that is always here, and bows to receive the blessing of the merciful, peaceful Spirit of Truth.

No one needs intellectual cultivation so much as those who decry it. Only he whose doctrine is visionary, unsubstantial and inconsistent, he who has neglected to ask himself precisely what he means by the terms he uses, by his belief and his faith, thereby endeavoring to eliminate all mysticism, would ever think of decrying human reason, the one balance wheel of all our thinking.—HORATIO W. DRESSER.

BIBLE LESSON TEXT.

Lesson 8. November 20.

ISAIAH'S MESSAGE TO JUDAH.—Isaiah 1:1-9, 16-20.

GOLDEN TEXT—*Cease to do evil; learn to do well.*
—Isaiah 1:16, 17.

1. The vision of Isaiah the son of Amos, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2. Hear, O heavens, and give ear, O earth: for I have nourished and brought up children, and they have rebelled against me.

3. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

4. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

5. Why should ye be stricken any more? ye will revolt more and more; the whole head is sick, and the whole heart faint.

6. From the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

7. Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

8. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

16. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

17. Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

18. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19. If ye be willing and obedient, ye shall eat the good of the land:

20. But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

Lesson 9. November 27.

WORLD'S TEMPERANCE LESSON.—Isa. 28:1-13.

GOLDEN TEXT—*They also have erred through wine, and through strong drink are out of the way.*—Isa. 28:7.

1. Woe to the crown of pride, to the drunkards of Ephraim,

whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

2. Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3. The crown of pride, the drunkards of Ephraim, shall be trodden under feet;

4. And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

5. In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6. And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7. But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

Lesson 10. December 4.

HEZEKIAH RE-OPENS THE TEMPLE.—II. Chron. 29:18-31.

GOLDEN TEXT — *Them that honor me I will honor.*
— I. Sam. 2:30.

18. Then they went in to Hezekiah the king, and said, We have cleansed all the house of the Lord, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

19. Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the Lord.

20. Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the Lord.

21. And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the Lord.

22. So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23. And they brought forth the he goats for the sin offering before the king and the congregation; and they laid their hands upon them:

24. And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt offering and the sin offering should be made for all Israel.

25. And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets.

26. And the Levites stood with the instruments of David, and the priests with the trumpets.

27. And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel.

28. And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished.

29. And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped.

30. Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

31. Then Hezekiah answered and said, Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank offerings into the house of the Lord. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings.

Lesson 11. December 11.

CAPTIVITY OF THE TEN TRIBES.—II. Kings 17:6-18.

GOLDEN TEXT—*The face of the Lord is against them that do evil.*—I. Peter 3:12.

6. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

7. For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods.

8. And walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made.

9. And the children of Israel did secretly those things that were not right against the Lord their God and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10. And they set them up images and groves in every high hill, and under every green tree:

11. And there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger:

12. For they served idols, whereof the Lord had said unto them, Ye shall not do this thing.

13. Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God.

15. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified

against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them.

16. And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

17. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.

18. Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

THE STUDY OF THE BIBLE.

The Y. M. C. A. has asked a number of prominent Missourians, "Why Study the Bible?" Dr. E. A. Allen, Professor of English in the University of Missouri, viewing the question from a literary standpoint, gives this interesting answer:

"The English Bible is an English classic, and no one can make any pretension to literary culture who is not well versed in this noblest specimen of English prose. To the student of English it is of the highest importance. No literature of modern times has been so enriched and ennobled by the direct influence of the Bible as the literature of the English speaking people. If it is necessary to learn classical mythology in order to understand the many mythological allusions woven into English literature, for a greater reason one must needs be familiar with the English Bible to appreciate fully the thought and expressions of many of the finest passages of our great writers. Some of the greatest masters of literary prose, Macaulay, Ruskin, Newman, Webster, to name only a few, have left on record their indebtedness to the English of the Bible for the best part of their taste in literature, and surely no one, to quote Macaulay from memory, can set up to be a critic of English who has not the English Bible at his fingers' end."

"Be calm, let patience have her perfect way."

FOURTH ANNUAL CONVENTION OF THE NEW THOUGHT FEDERATION.

BY CHARLES EDGAR PRATHER.

The most representative New Thought convention yet held convened in St. Louis, October 25th, with an attendance of about 600, from all parts of the country.

The Board of Directors of the World's Fair, who had promised the use of Music Hall, did not fulfill their agreement, but rented the hall to a theatrical company, and hence the Convention had to meet in the East nave of the same building, which was tastefully decorated for the occasion.

Business sessions were held Wednesday and Friday mornings, and Friday afternoon, and much interest was taken in the proceedings. President Dr. R. Heber Newton being absent, Rev. Henry Frank of New York presided upon the request of the Vice-President, Mrs. Ursula N. Gestefeld, and proved himself a master parliamentarian. The following committees were appointed: On Constitution: Mrs. Ursula N. Gestefeld, Chicago; Dr. D. L. Sullivan, Kansas City, Mo.; M. Woodbury Sawyer, Boston; Rev. Helen Van-Anderson, New York City, and Eugene Del Mar, New York City. On Resolutions: Charles Edgar Prather, Kansas City; Henry Harrison Brown, San Francisco; Rev. John D. Perrin, St. Louis; Joseph Stewart, Washington, D. C., and Paul Tyner, New York City.

The Committee on Constitution offered the constitution proposed by the Board of Directors but slightly changed in wording in a few instances. This brought forth considerable discussion, which culminated in the elimination of Article 3 entirely, which gave the significance of the New Thought as

follows: "That One Life and Intelligence is immanent in the Universe, and is both center and circumference of all things, visible and invisible; that every soul is divine, and that in the realization of this truth each individual may manifest his highest ideals through right thinking and right living." Many considered this a sort of creed, and inasmuch as the significance of the New Thought is expressed sufficiently in the statement of the Purposes of the Federation, this article was stricken out, but the Secretary was ordered to print the statement for those desiring to use it.

Article 2 was amended by striking out the words, "to teach the universal Fatherhood and Motherhood of God, and the all-inclusive Brotherhood of man," the same smacking somewhat of theological dogma.

The Constitution as finally adopted unanimously is as follows:

CONSTITUTION OF THE NEW THOUGHT FEDERATION.

UNANIMOUSLY ADOPTED AT ST. LOUIS, OCTOBER 28th, 1904.

ARTICLE I.—NAME.

The name of this organization shall be The New Thought Federation.

ARTICLE II.—PURPOSES.

The purposes of the Federation are: To promote the better and wider knowledge and appreciation of the unity of all life, and to assist in the manifestation of this unity by means of co-operation; to stimulate faith in, and study of, the higher nature of man in its relation and application to health, happiness and character; to secure to the individual his rightful liberty in the choice of therapeutic methods; to foster the New Thought movement in general; to publish such literature as may be found advisable; and to take an active part in matters appertaining to education along the lines proposed.

In accomplishing these purposes, the Federation in nowise shall interfere with, infringe upon, or be responsible for the teachings and interpretations of affiliating individuals or organizations.

ARTICLE III.—OFFICERS.

The officers of the Federation shall be a President, Vice-

President, Secretary, Assistant Secretary, Treasurer, and Auditor, a Board of Directors (the President, Vice-President and Secretary *ex-officio* members of this Board), and an Advisory Committee.

ARTICLE IV.— TERM OF OFFICE.

All Officers, Board of Directors and Advisory Committee shall be elected by written ballot at the Annual Meeting of the Federation; and they shall serve for one year or until their successors are duly elected.

ARTICLE V.—DUTIES OF OFFICERS.

(1). The President and Vice-President shall perform such duties as usually pertain to their respective offices.

(2). The Secretary shall make and preserve complete records of all meetings of the Board of Directors, and keep on file all reports of Committees; he shall collect all fees, charges and dues, turning same over to the Treasurer; and shall perform such other duties as pertain to his office, under the direction of the President and the Board of Directors.

(3). The Treasurer shall have the care and custody of the funds of the Federation, shall keep an account thereof, and submit a report thereof quarterly to the Board of Directors. He shall pay only such bills as have been approved by the Secretary and at least one member of the Board of Directors.

(4). The Auditor shall audit the accounts of the Secretary and Treasurer at least once each year, and at such other time as may be directed by the Board of Directors, and shall report theron to the Board of Directors.

(5). The officers of this Federation shall receive such compensation for their services as may be determined by a majority vote of the Board of Directors.

ARTICLE VI.—BOARD OF DIRECTORS.

(1). The Board of Directors shall be composed of not less than five nor more than seven members. It shall have charge of all the business and interests of the Federation, and govern the expenditure of the funds. It shall fill all vacancies occurring between the Annual Meetings of the Federation, both in offices and its own membership. Three members shall constitute a quorum for the transaction of business.

(2). The Advisory Committee shall be composed of not more than twenty-one members. The Advisory Committee and its members shall offer suggestions, advice and assistance to the Board of Directors.

ARTICLE VII.—MEMBERSHIP.

(1). Any person in sympathy with the purposes of the Federation may become a member thereof on payment of annual dues of one dollar.

(2). The payment of twenty-five dollars shall constitute a person a Life Member of the Federation, with all rights and privileges of an ordinary member.

(3). Any group, society, association or organization in sympathy with the purposes of the Federation, may become an organization member thereof on payment of annual dues of five dollars. Such organization member may pay additional dues to the extent of five dollars for each ten of its active members.

(4). Only members whose dues are paid for the current year shall be entitled to vote at the Annual Meeting of the Federation.

(5). Each individual member shall be entitled to a copy of all notices and reports which the Federation may issue. Each organization member shall receive such number of copies as it has paid dollars in annual dues for the current year.

ARTICLE VIII.—VOTING.

(1). Each individual member shall be entitled to vote, but no individual member shall vote by proxy.

(2). Each organization member shall be entitled to such number of votes as it has paid five dollars in annual dues for the current year, pursuant to Article VII. Sec. 3.

ARTICLE IX.—ANNUAL MEETING.

(1). The Annual Meeting of the Federation shall be held at each General Convention called by the Federation, the date and place of which shall be determined by the Board of Directors. Twenty-five members shall constitute a quorum for the transaction of business.

(2). The fiscal year of the Federation shall be from October 1st to September 30th of the following year, inclusive.

ARTICLE X.—PARLIAMENTARY RULES.

All meetings of the Federation shall be conducted in accordance with Robert's "Rules of Order."

ARTICLE XI.—AMENDMENTS.

The Constitution may be amended by a two-thirds vote of the members voting at the Annual Meeting. Proposals to amend the Constitution shall be submitted to the Secretary in writing, signed by ten or more members, at least thirty days prior to the meeting at which they are to be acted upon. The Secretary shall publish every such proposal to the entire membership not less than fifteen days prior to such meeting.

The Committee on Resolutions reported as follows, the same being adopted unanimously:

Resolved, That we hereby affirm the inherent right of each individual to employ for himself, without let or hindrance,

such healer or therapeutic agent as he may desire and prefer.

Resolved, That the New Thought Federation, believing in the Brotherhood of Man, and therefore in universal love and service, most heartily endorses the work of the Universal Peace Alliance; that the President of the United States be encouraged in promoting the effectiveness of the Hague Tribunal for the establishment of peace among all Nations; and we confidently look for the fulfillment of the prophecy, "They shall beat their swords into plow shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Resolved, That we declare our approval of the aspirations and efforts of the workers of the world toward freedom and justice; that we earnestly encourage and second the forward movement of sincere and earnest men and women in the ranks of social reformers designed to bring in industrial equity, peace and lasting welfare; that we earnestly invite the attention of employed and employer, of reformers and legislators, individuals and organizations, to the help offered by the New Thought teaching toward the solution of social and economic problems.

Resolved, That this Convention recognizes the able, faithful and efficient work of Rev. John D. Perrin, the Assistant Secretary of the Federation, through whose personal devoted service largely this Convention is a grand success, and hereby tenders him a vote of thanks; that thanks be also extended to the officers of the Federation, those appearing upon the program, the members of the Convention Committee and the local Committees for the faithful service rendered for the promotion of the principles of Truth and goodness; also to the Board of Directors of the Louisiana Purchase Exposition.

Resolved, That the newspapers of St. Louis be extended the thanks of the Federation for the liberal notices and the courteous manner in which they have reported the sessions of the Convention.

Resolved, That we extend hearty greetings and good-will to the Industrial Council of Women, now in session in this City. The New Thought hails with joy the coming of woman into a realization of larger life, not in competition, but in loving co-operation with her brothers. We welcome and are one with the organized womanhood of the world in the aim and endeavor to bring in the sacredness of motherhood, and to lay broad and deep the foundation of that ideal home in which men and women, dwelling in mutual love and perfect trust, shall bless the world.

CHARLES EDGAR PRATHER, Kansas City, *Chairman.*

JOSEPH STEWART, Washington, D. C., *Secretary.*

REV. JOHN D. PERRIN, St. Louis.

PAUL TYNER, New York City.

HENRY HARRISON BROWN, San Francisco.

Following are the new officers for the ensuing year:
President, Henry Harrison Brown, San Francisco.
Vice-President, Dr. D. L. Sullivan, Kansas City.
Secretary, Rev. John D. Perrin, St. Louis.
Assistant Secretary, Chas. Edgar Prather, Kansas City.
Treasurer, Dr. J. W. Winkley, Boston.
Auditor, Carl Gleeser, Kansas City.

Board of Directors: Charles Fillmore, Kansas City; Mrs. M. E. Cramer, San Francisco; Paul Tyner, New York City; Vivia Holt Leeman, Holton, Kansas; Prof. S. A. Weltmer, Nevada, Mo.; Della Whitney Norton, Minneapolis, Minn., and A. P. Barton, Kansas City.

By unanimous vote Charles Edgar Prather was instructed to cast the vote of the Convention for twenty-one members of the Federation as members of the Advisory Committee, he to be assisted in such selection by two other members whom he shall choose.

At the meeting of the new Board of Directors St. Louis was made the Headquarters of the Federation. The Board will meet quarterly, and at the next meeting, about the first of January, the place for holding the next Convention will probably be selected. All cities desiring to extend invitations for the next Convention should make same to the secretary, Rev. John D. Perrin, 4606 Morgan Street, St. Louis, stating what will be done in the matter of furnishing hall, etc.

Following is the program of the Convention as presented:

TUESDAY AFTERNOON, OCTOBER 25th.

Song, No. 54, "Joy to the World" - - - - -	Audience
Affirmation - - - - -	Silence
Address of Welcome on behalf of Mayor Wells	
Song, "The Palms"—Faure - - Prof. LeRoy Moore, Kansas City, Kansas.	
"The Significance of the New Thought Movement" - Rev. R. Heber Newton, D.D., New York City.	
Song, "Sing Me to Sleep"—Green - - Mrs. Henry Boehmle:	
"What Makes the New Thought New?" - Rev. John D. Perrin St Louis	
Song, "The Voice of the Spirit"—LeRoy Moore - - - Miss Edna McDonald.	
"Society and the Individual" - Eugene Del Mar, New York City	
Song, No. 4, "Open My Eyes that I May See" - - Audience Dismissal	

TUESDAY EVENING, OCTOBER 25th.

Song, No. 16, "My Life is in Thee" - - - -	Audience
Affirmation - - - -	Silence
"God and Man, and their Inter-relations" - -	M. Woodbury
Sawyer, Boston.	
Song, Selected, - - - -	Miss Laura Payne
"The Coming Race" - Miss Anita Truewan, New York City	
Song, "The Triumphant Host"—George Veight (<i>Words by Rev. J. D. Perrin</i>) - - - -	Mrs. F. A. Bensberg
"A New Life: the Result of the New Thought" - -	Rev. H. H. Schroeder, St. Louis.
Song, No. 10, "With a Perfect Heart" - - - -	Audience
Dismissal	

WEDNESDAY AFTERNOON, OCTOBER 26th.

Song, No. 41, "God's Hand" - - - - -	Audience
Affirmation - - - - -	Silence
"The Divine Gift" - - - - -	Harriet H. Rix, Alameda, Cal
Song, "Perfumes of the Orient"— <i>Belhegni</i> - -	Miss Lute Adams
"New Thought Children" - - Mrs. Myrtle Fillmore, Kansas City	
Song, "Just for Today"— <i>Abbott</i> - -	Mrs. Frances Becker
"Healing Through Musical Vibrations" - -	Miss Eva Augusta
Vescelius, New York City.	
Song, "Light of My Life"— <i>Gilchrist</i> - - -	Miss Lute Adams
"The Call of the Twentieth Century" - Henry Harrison Brown,	
San Francisco, Cal.	
Song, No. 53, "The Comforter" - - - - -	Audience
Dismissal	

WEDNESDAY EVENING, OCTOBER 26th.

Song, No. 55, "Happy in God's Love" - - -	Audience
Affirmation - - -	Silence
"I Am, It Is, I Can, and I Will" Dr. D. L. Sullivan, Kansas City	
Song, "II Baccio"— <i>Arditti</i> - - -	Miss Myrtle Pryibil
"Discern the Voice of the Spirit" - - -	Miss Emma Gray, Washington, D. C.
Duette, "The Lord is My Light"— <i>Buck</i> - - -	Miss Myrtle Pryibil and Mr. Albert Breitt
"The Subliminal and the Personal Selves" -	Joseph Stewart, Washington, D. C.
Song, "Creole Lover's Song"— <i>Buck</i> - -	Mr. Albert Breitt
"Suggestion and the Teacher" Prof S. A. Weltmer, Nevada, Mo	
Song, No. 69, "The Never Failing Source" - - -	Audience
Dismissal	

THURSDAY MORNING, OCTOBER 27th.

Song, No. 78, "The Christ Within" - - - - -	Audience
Affirmation - - - - -	Silence
Original Poem - - - - -	E. E. Pruitt, New York City
"The Principle of Universal Life" - -	Mrs. Fannie B. James, Denver, Colo.
"The Ægis of True Liberty" - -	Mrs. C. Josephine Barton, Kansas City.
Song, "Lullaby"—Beviginanni - - - - -	Miss Bachman
"Your Twelve Apostles" -	Charles Edgar Prather, Kansas City

Piano, "Valse Chromatique"— <i>Th. Leschetizky</i>	-	Mrs. Nettie Greenbaum
Original Poem	- - -	Vivia Holt Leeman, Holton, Kan
"Joyousness"	- - -	Judge H. H. Benson, Kansas City
Song, "Just One Power"	- - -	Mrs. W. G. Haseltine
"Realization"	- - -	Mrs. Jane W. Yarnall, Chicago
Dismissal		

THURSDAY EVENING, OCTOBER 27th.

Song, No. 12, "Indwelling"	- - - - -	Audience
Affirmation	- - - - -	Silence
"The Unity of Religion and Therapeutics in the New Thought"		
Charles Fillmore, Kansas City.		
Song, "Come Unto Me"— <i>Connen</i>	- - -	Prof. LeRoy Moore
"Opportunities of Parenthood"	- -	Rev. Helen Van-Anderson, New York City.
"Children's Rights"	- -	Margaretta G. Bothwell, New York City
"The New Thought and Recent Discoveries in Science"	- -	Rev. Henry Frank, New York City.
Song, No. 46, "Stillness"	- - - - -	Audience
Dismissal		

FRIDAY AFTERNOON, OCTOBER 28th.

Song, No. 41, "God's Hand"	- - - - -	Audience
Affirmation	- - - - -	Silence
"Heredity"	-	Miss Georgina I. S. Andrews, New York City
Song, "Babylon"— <i>Watson</i>	- - - - -	Mrs Louise Blake
"Social Significance of the New Thought"	-	A. P. Barton, Kansas City.
Duet, "Love Divine, All Love Excelling"— <i>West</i>	-	Mrs. Louise Blake and Mr. Herbert Owen
"The Relation Between Parent and Child"	-	Carolina S. Wolfe, Chicago.
Song, No. 52, "More Love to Thee"	- - - - -	Audience
Dismissal		

FRIDAY EVENING, OCTOBER 28th.

Song, No. 29, "It is Time to be True"	- - - - -	Audience
Affirmation	- - - - -	Silence
"Individual and Institution"	-	Paul Tyner, Mt. Vernon, N. Y.
Piano, "Magic Fire"— <i>Wagner-Veit</i>	-	Mr. Herbert Owen
"The New Thought and Universal Peace"	-	W. J. Colville, London, England.
Song, "Beloved, it is Morn"— <i>Aylward</i>	-	Mr. Herbert Owen
"Curing and Healing"	-	Mrs. Ursula N. Gestefeld, Chicago
Song, No. 63, "Sweet Bells of Heaven"	- - - - -	Audience
Dismissal.		

CONVENTION NOTES.

The literature booth was ably conducted by Mrs. T. B. H. Brown, of 715 Locust Street, St. Louis.

Mrs. Ursula N. Gestefeld presided at the open sessions of the Convention with much ability, dignity and gentleness.

Each member of the Federation will receive a copy of the proceedings of the Convention as soon as published. To others the cost of same will be \$1.00.

Greetings were received from Agnes Chester See and Evelyn Arthur See, of Chicago, Harry Gaze, of Los Angeles, Henry Wood, of Cambridge, Mass., and others.

The Convention was glad to greet Hon. T. G. Northrop, of Chicago, who was the able presiding officer at the Third Annual Convention held in Chicago last year.

The musical numbers on the program were exceptionally fine, and the congregational singing was ably conducted by Prof. LeRoy Moore. Mr. Herbert Owen, as accompanist, received unanimous praise.

A healing meeting was held Friday afternoon, before the regular session, at which several stirring short talks were made, notably by Miss Eva I. Fulton, of California, Mrs. A. P. Barton of Kansas City, and others.

Sunday evening, October 30th, a musical entertainment was given by the Society of Practical Christianity, at the church on the Southeast corner of 18th and Pestalozzi Sts, in honor of the delegation to the Convention. The program was exceptionally good, and consisted of solos and three cantatas, the music being the composition of the organist, Mr. Ernst Krohn.

Thursday afternoon was devoted to an informal reception and reunion in the Convention Hall. Refreshments consisting of coffee and cake were served. During the afternoon, Miss Anita Truman, of New York, unfurled the Peace flag and in an able address presented it to the Federation on behalf of the G. A. R. and Ladies Relief Corps of St. Louis, and was received with much enthusiasm. It was a fine silk flag with white silk border, and a white silk streamer bearing the words in gold, "Peace to all Nations."

Walter DeVoe conducts services every Sunday at 10:45 A. M., in the Church of Practical Christianity, Hall 210, Masonic Temple, Chicago, which opened its doors November 6th. Miss Cora M. Nafe, of New York City, is the soloist. Mr. DeVoe is a frequent speaker and able author in the New Thought. All are invited to the services; free-will offerings. Mr. DeVoe's address is 6027 Drexel Avenue.

KANSAS CITY MID-WEEK MEETINGS.

A report of the mid-week meeting at Unity Headquarters, 1315 McGee Street, October 5th. Lillian Hudson, leader. Subject: "What is New Thought?"

During my visit East this summer, I met a great many people who were interested in New Thought. They were more than anxious to know what it meant, and to know what New Thought stood for. This was a difficult question to answer, by the fact that there are no creeds in New Thought, and I could not answer it, and did not attempt to do so. I have grown into it so gradually I found it impossible to explain in a few words.

However, I have found out by studying and reading and making investigations along certain lines, that New Thought is the oldest thought in existence. It has been cherished by the chosen few in all ages. Because the masses of the people have not been ready to receive our teachings, it could not be grasped by many, and only understood by very few. It has always contained certain hints at *mighty truth*, which has nestled in the bosom of the teachings of all religions, both past and present, and it cannot be conveyed by words. It must be felt and lived by those who are ready for it. And I have found it difficult to give a hint of this great Truth to any but those who are prepared to receive it.

William Walker Atkinson says: "New Thought is a name by which is best known the great wave of spiritual and psychic thought that is passing over the world." Sweeping away all creeds, superstition, unfaith, selfishness, fear, narrowness, disease, and perhaps death, it is the wave that is bringing us liberty, freedom, self-help, brotherly love, courage, confidence, advancement, success, health and life. It stands for all that makes man free and independent. It carries the banner of broadness, charity,

love and manhood. It teaches us to stand upon our own feet, to work out our own salvation, to be merciful and kind. It preaches the doctrine of "I can" and "I will," the gospel of "I do." It calls upon us to cease lamenting and repining, and urges us to stand erect and assert our rights to live and be happy. It teaches us to be brave, as there is nothing to fear. It teaches us to abolish fear-thought and worry and all other negative thoughts, such as hate, jealousy, malice, envy, that have been keeping us in the mire of despair and failure.

New Thought also stands for the Brotherhood of Man, the Fatherhood of God, the Oneness of All, the Kingship of Self. It has no creeds. It reserves the right to look at things with your own eyes, to use the Truth as it presents itself. It cares not for institutions. It finds within that which we seek. We do our own thinking, and recognize no man or woman as an authorized interpreter of that which can only be interpreted by *one's own soul*. It teaches that God is not a being far from us—full of wrath and punishment—but He is right here with us, all around us, yes, even in us, full of love and patiently seeing the gradual growth and unfoldment, which brings us into a clearer understanding of Him. We all know God had use for us, or we would not be here. And we know that God makes no mistake, changes not His mind, and destroys no soul that He has expressed. What my future may be concerns me not. It is none of my business. I will place my hand in that of the Father's and say, "Lead thou me on."

So you see, dear friends, the answer to the question of, What is New Thought? cannot be conveyed in a few words, or perhaps in many volumes. It is too great. It means something to every man and woman who is attracted to it. Each takes from it that suited to his needs, and leaves the rest for others. It is not yours nor is it mine. It is the property of all. So I can only answer for myself.

And I will tell you what it has done for me. It has taught me to see that spiritual living is the most satisfactory. I have rid myself of all criticism and self-condemnation. No criticism from others can affect me now. Only what I think about myself makes or mars me. It has changed my mental attitude. I see my unfoldment every day. I wish to be more, to learn more, to live more of the power that I am. I realize the thought of sitting in the Silence.

It is a good thing to be alone a portion of each day. We can retire to this chamber of silence whenever we choose. The noise of the busy world is then shut out. Peace and Harmony then reign in our lives. This chamber is the home of the soul, the God within. Here we can communicate with the soul and come in touch with the real self. There is no growth possible without it. What peace it brings to touch the vibrations of the soul! Never have I been so near God as I am now; and from this chamber of silence we come back strengthened, healthful, peaceful, happy, ready for whatever comes. So when I find my late grief pressing somewhat upon me I experience instant relief by the stillness. Be still and know, and you shall have all questions answered. Then in a few moments I am as calm as though I had never been acquainted with sorrow. And I, for one, am not ashamed to let it be known that I belong to one of the greatest religious organizations, known as Practical Christianity. I find success coming to me from so many sources, which is so marked. I affirm success in all my undertakings, no matter what discouragement comes. I declare myself Prosperous. I let no thought of discouragement come into my mind. I affirm all is mind.

Failure comes because, when we are tried, we fail to cling to the Ideal Success. Hold to your idea of success the tighter when seeming failure comes. I know this is true, for I have demonstrated that fact

and can prove the principle. Affirm that which you desire to be a present reality, live as it were already manifested and you will find it to be a reality. We cannot help but see that everyone is master of his own mind, and nothing will enter there unless we permit it.

There is but one time to be anything, and that time is *now*. Science is essentially a theory of life, for it knows that the *now* is always here, and will be here, and the only way to be anything tomorrow is to do things today. Procrastination and postponement is loss, waste, pain, failure. Now is the accepted time for happiness. He who will be happy must be happy *now*. There is no other cause equal to the waiting for it tomorrow. There is but one other cause and that is, mourning for what has been or might have been. Living in the yesterday and tomorrow is the cause of so much unhappiness, failure and despair. Keep out of the past. It is haunted. The past is gone; bury it and let it rest in peace. Tomorrow is not yet ours. When it is, it will appear clothed in garments woven by our thoughts of today. The only time to be happy is to *be*, and the only time one can be is now. A friend, Earl Remington, who is an advanced student in this Truth, wrote some verses and dedicated them to me, entitled:

THE ETERNAL NOW.

Now is the time to live,
Now is the time to love;
For love is life — no heaven waits above,
Nor can tomorrow bring new glories to the eyes
That sullenly today look to the skies
And pray for blessings to be sent some day —
Believe you have them *now*, it is the only way.

When I first came into this Truth my friends all laughed and were inclined to ridicule, remarking it was too good to last, and how changed I was. Under the old thought I would have felt hurt and retaliated. I told them I had not changed — so far as appearances go — the change is all within, and it

has taken a little time, but I have convinced them that the old life had ceased to satisfy me. Now when they say anything that annoys me I immediately affirm, I am divine, I am one with God; and all inharmony soon passes away, and all whom I daily meet now I regard as my friends. I have learned to look for the beauties in their character, rather than their defects, and in this way I enjoy their friendship all the more.

I know I am divine, all are divine. We are all one with God, and when we learn to live Godly and have God-thoughts, we shall grow rapidly, and overcoming it in ourselves, we can send out strong and helpful vibrations to others. No matter how little we may do—it is those who are doing the little things now that will be picked out to do the greater things tomorrow. John Ruskin says, "Make yourselves nests of pleasant thoughts." None of us know, for we have not been taught, what fairy palaces we may build of beautiful thoughts, proof against all adversity, bright satisfied memories, faithful sayings, treasure houses of precious and restful thoughts which care cannot disturb, nor pain make gloomy, nor poverty take away from us, houses built without hands for your soul to live in.

I find it helps me so much to make an examination each night of what I have done during the day, seeing wherein I have been in error and wherein I could have improved, and then fit myself better for tomorrow's work. The way to reach the Ideal tomorrow is to make today successful, and to make today a day of work instead of a day of hope. Carlyle says: "O thou that pinest in the imprisonment of the Actual, and criest bitterly to the gods for a kingdom wherein to rule and create, *know* this of a truth: the thing thou seekest is already with thee, *here or nowhere*, couldest thou only see." Remember, heaven is here if we choose to make it so. And he who makes a heaven for himself here on earth will find one after death, and walk with God here and hereafter.

TRUTH STUDENTS OF CHICAGO.

All communications to the Truth Students of Chicago should be sent to Mrs. S. L. Weld, Corresponding Secretary, 4162 Berkeley Ave., Chicago, Ill.

The regular meeting of the Truth Students of Chicago met in Room 600, Masonic Temple, Wednesday, September 21st.

Mrs. Mary Lyman Slonaker, who has been in California for the past year, was here for the one day, and took charge of the meeting. Before she took her place upon the platform, there was a Trial in the Court of Love. Mrs. Slonaker was the prisoner, and the charge brought against her was the desertion of her friends.

American Beauty roses were then presented her by the judge with these remarks: "At first glance you may think these roses are such as you have been enjoying in California, but they are not, for they were the species only, while this is the genus plant. It is native to the Truth Students; grows only on the walls of friendship, and its name is 'Love.' For the penalty of loving your friends, though absent, you are to guard and keep this plant the rest of your life, and should you at any time be sad and lonely, or, indeed, any of your fellow travellers as you sojourn, enter at once into solitary confinement, and remain there until harmony is restored. Be not afraid of exhausting the supply, for the plant is perpetual, or self-sustaining, and if neglected for years it will not die, being a perennial herb; but it will not blossom unless brought into use, so, dear friend,

'The sweetest flower that grows
I give you as we part;
To you it is a rose,
To me (us) it is my (our) heart.'"

Mrs. Slonaker took charge of the meeting, and spoke upon the "Advance in Metaphysics."

Progress in physics is so rapid one must watch

carefully in order to keep up with it. Why not advancement in metaphysics as well? Many early methods in correct thinking have been out-grown in the process of simplifying and modernizing the practical application of energy, which is called "New Thought," because it is new to the individual thinker, but which is in reality the oldest and only Force there is. Modern metaphysics analyzes itself into certain factors, with an inseparable relation to each other. A difficulty in the way of our manifesting the potency of factors, results from our inability to keep clear mentally a distinction with no difference. To grasp the meaning of Life in its phases and purposes, one's search must be toward the Absolute—the underlying, sustaining principle, with which one must grow familiar in thought, as one's mental vision is directed steadily and faithfully into it.

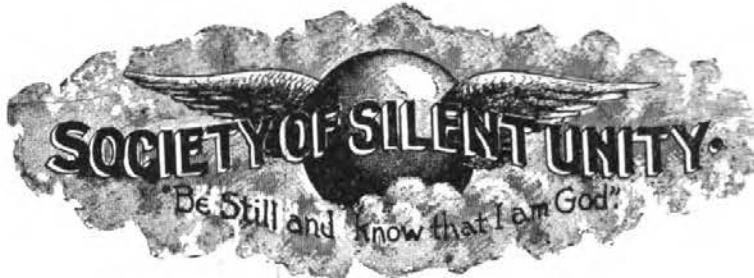
Meantime, immediately before and about lies the beautiful physical world; events, occurrences, phenomena, experience; making a total to be understood, dealt with, and used, and constituting the Relative, or that which is related to the Absolute. In an analysis of the Relative we will find it the medium through which consciousness of the Absolute is attained; at the same time discovering the Relative, with all it includes, to be the Absolute expressing itself. Every effect is its cause expressing itself. Let us regard the Relative the effect of cause, the created of creator, as the window pane through which we may see the landscape of reality, with comprehension of the nature, quality, and purpose of the pane and of its relation to the landscape. We must look through the Relative to see the Absolute, but we may know the nature and relation of both, and we may find one is the other pressing itself out, or expressing naturally the four factors in the universe: God, Man, Soul, Matter. Because of our habit of thought we have mentally separated them, drawing lines between. Wipe out the lines, erase the differences, and see that as the one sun differentiates and comes

to us in distinct rays, in light and heat; so one Creative Source expresses, manifests and concretes itself in what has seemed to be factors with differences. Principle-Origin expresses as Man universal, spiritual, ideal, with all Man includes. The use of two terms is confusing, and has trained us to think of them as separate. That same Principle must manifest, and we call it Soul, or Consciousness of itself manifesting, again the same in process. Lastly, since Life is incessantly active, we have learned to name the activity, as presented to the physical senses, Matter, with the suggestion that it can be separated from Life, which it cannot. It is well to know that Matter is motion; that what we call the atom is energy vibrating, following law in its aggregation into shape, and showing intelligence in its arrangement and readjustment into cellular tissue.

Since there can be but one Principle with its one energy, we find ourselves, immediately, back to our starting point with simply another differentiation. It is all, therefore, resolved into the following summary: God is Principle, Life, Love. Man is Principle expressing. Matter is Life vibrating. Soul is Love manifesting; or God expresses itself in Man, manifests in Soul, and vibrates to visibility in Matter. It follows there is no possibility of death anywhere. Even the matter which constitutes the physical body does not die for a second. When we call anything dead it is simply alive in another shape. Think of the force wasted in grief over that which never was dead. "The chicken eats the worm, the man eats chicken, the worm eats the man," in a perpetual round of pulsating life.

— HARRIET DE LANO POOL, Secretary *pro tem.*

"We never become truly spiritual by sitting down and wishing to become so. You must undertake something so great that you cannot accomplish it unaided."



Inspired by the Spirit of Truth.

It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine **UNITY**. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 10,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75 c.

UNITY is published monthly and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take **UNITY** and the "Cady Lessons" together, we make a rate of \$1.50 for both.

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SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo.

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

November 20th to December 20th.

Now — this very day, this very hour, this very minute — I am whole.

Prosperity Thought.

(Held daily at 12 M.)

“Be thou strong and very courageous . . . then thou shalt make thy way prosperous, and then thou shalt have good success.”

A PRAYER FOR HEALING.

BY J. GILBERT MURRAY.

My God, Thou Omnipresent One: Thy child, Thy well beloved E—comes to Thee, through me, with a sense of need. Thou All-Sufficient One, Thou All-Sufficiency, I claim Thy promise, Thy power of good for her and unto her. I speak to Thee, Thou Smitten Rock (Beloved Christ), Thou Healing Stream, pour out thy living waters unto her soul. Fill her conscious mind, her whole being with Thy pure life, light and love; with Thy wisdom, understanding, peace and power. Then (now) shall her health spring forth speedily; she shall be (is) established in Thee, in wholeness (holiness), purity, peace and power divine.

E—, child of God, Son of righteousness, arise. His grace, His power, His love is sufficient unto all your needs. In Him, in the One Life, you are now whole, sound, well—body, mind, soul and spirit. You are healed. You have nothing to fear.

“Let me begin to serve God, not for His terror, but His dearness. But oh, the exactingness of this new service! Now the very heart must obey . . . A finer spiritual machinery must respond to this finer and more spiritual power.”

A LETTER TO "JANEY."

(A LETTER TO YOU, READER.)

DEAR DAUGHTER IN CHRIST— This longing for righteousness, remorse for what you conceive to have been a selfish and sinful life, your earnest desire to feel love and compassion toward others, and the fear you express that you are incapable of love, is a very natural feeling (to the "natural man"); yet these sentiments show your case as very hopeful. The most apparent hindrance at present is your fears, self condemnation and your great anxiety. Through such sentiments as these you keep yourself un receptive to the work of the Spirit. Shut in by a hard, impenetrable wall of (the unrecognized by yourself) self-love, self-pity, etc., all mixed up with self-condemnation and self-contempt. All of these are phases of the selfishness of mortal mind, of "the natural man," the mind of the flesh.

The tendency to exaggerate, to one's self, conditions, think of them as much worse than they are, fear them, and despise, yet love, hate, yet cling to them, is characteristic of cases such as you have represented your own to be. Yet they are all the vagaries and illusions of the mind of the flesh. They have no Truth to hold them up, no foundation to rest upon, no reality, no place in the universe of Good. The fact that you want to redeem the past is evidence that you are not cold, heartless, unfeeling. It is also evidence that you can redeem it and yourself. And you *will* do so. There is no power to prevent it; there is All Power to help you to accomplish it.

In God's universe there is no place nor room for failure, no *where* for anything to be lost, no room for a lost soul. And there is no "outside" to God's universe. The eternal purpose is nothing less than the unfoldment of the whole race—not a few or even a large part—into that perfection of Being which

Jesus foreshowed in the injunction, "Be ye also perfect, even as your Father in heaven is perfect." And this means, Come up right here and now into the understanding and manifestation of that perfection which the Spirit *in you*, the Spirit you are, the Father in heaven, *now is*. The eternal purposes cannot fail, cannot be thwarted by the human consciousness in its way up out of the finite into the Infinite, out of the human into the angelus. The Father, Spirit Universal, the All Life, is forever *for you*, *never against you*. God is never the prosecuting attorney. It is in ourselves, the human *consciousness* that errs, and the divine *conscience* that desires the right, that we find an accusing voice.

The fact that you desire to be loving, unselfish, compassionate, is proof that in reality, the Real of you, you *are* so. Yet your *true* self, the spiritual ego that you really are, has been so long non-unfolded, or the silent, passive factor that you, the present consciousness, have not recognized the true One within, which is now striving mightily for recognition and to arouse you (present consciousness) out of the sensuous, earth-earthly conditions and loves and hates and mortal sense desires. It is this "mighty striving" which is the present disturbing influence in your life; and for the reason that it is and is to be your salvation, you are to entertain it with joy instead of struggling against or seeking to be free from it. Do not seek to escape it. You cannot if you would, for it is God *in you*. He will never leave you nor forsake you, nor will peace and the consciousness of your own innate power divine come to you permanently and fully until you consciously conform to and co-operate with the Divine One, the present disturber, instead of struggling against it or grieving.

And, dear child, are you clearly conscious whether it is simply relief from mental disturbance, and the consequent outward correspondence, that you desire, or do you desire Truth for the Truth's own sake, and

are you ready to follow it wholly? Do you earnestly seek the companionship, the indwelling and communion of the Holy Spirit above all else, beyond all earthly aims and ambitions? And are you willing to let the Spirit do its work for you and in you, and let all lesser things, the conditions and environments of every-day life, fall into harmonious and satisfactory adjustment as a result (of your relationship, your *oneness* with the Spirit), instead of seeking those things primarily? This is the meaning of "Seek first the kingdom and its righteousness," and the "all things" will be added, through attracting to you your own. It is here that the prayer, deep, heartfelt, fervent, of "*Thy will, not mine, be done,*" is most potent, and the *only* right attitude of mind for the spiritual neophyte—the only prayer that can bring you into close, harmonious relation with the Father, and place you permanently in your right place in Being, in life and in your earthly vocation.

God is forever for you, never against you; but the human *must* conform to the Divine. God cannot conform. Truth, the Absolute, the Law, cannot bend or conform to error, or to that which is less than Itself. All of self-will, personal grievances, personal desires, even the desire to do some good thing, must be completely swallowed up and lost in the "*Thy will, not mine.*" Does this seem stern, cold, unyielding, unloving? It is the very essence and substance of love, (the unyielding, non-conforming), warm, pure impersonal (no respecter of person), the love that is poured out to and fills and overflows all persons, all life, all things.

Yet it cannot bend nor conform to you or to human errors, weakness and frailties any more than the principle of mathematics can change in order to cover or make right the error of the young student who has not worked his problem aright. You might kneel before the piano forever and plead with it to forgive the discords you have made through lack of skill in playing it, and no results would follow. But

touch it aright, conform to the rules of harmony, learn your lesson, and harmony will result; then will no forgiveness be necessary. Cease to do ill, and learn to do well, and you will have forgiven all of your own past crude and ignorant attempts and errors. When you have done this, you will also be ready to forgive the world.

Most sincerely your friend,
DR. J. GILBERT MURRAY.

GOD IS ALL IN ALL.

BY NELLIE C. CLARKE.

Thou art the life within me,
O Christ, Thou king of kings;
Thou art Thyself the answer
To all my questionings.
Thou art pure, and meek and lowly,
Almighty Love Divine
Thou art patient, wise and holy;
Thou keepest me and mine.

Thou holdest me from falling,
Thou shieldest me from sin;
Yes, even while I'm calling
Thy holy angels bring
Peace that passeth understanding,
Sweet hope and joy and rest;
No need have I for planning —
Thou knowest what is best.

And whereso ere Thou leadest
Henceforth I follow Thee;
My joy is Thine, Thou keepest
From all of evil free.
Thou art the life within me,
Thou art my all in all;
Build high around about me
Faith's everlasting wall.

O Blessed, Holy Spirit,
Flow in and out through me,
A never failing fountain,
A channel pure and free.
Lift up the broken-hearted,
The weary ones, and weak;
Dear Christ, Thou art the magnet —
Teach me Thine own to seek.

DOES THE BIBLE JUSTIFY FLESH-EATING?

BY H. R. WALMSLEY.



T is a common supposition that the Bible justifies flesh-eating, and the statement that it does is usually accepted, as few ever investigate for themselves, but allow their inherited ideas, and the ideas of others, which they assimilate by association, to govern them. Considerable colorableness is given to the statement that the Bible advocates flesh-eating when certain passages are considered independently of correlative passages. The literal meanings of the writings of the Bible are apparently contradictory and ambiguous, and dealing only with the letter, we find many statements which do not accord with our belief of right and wrong, and so it must be left to individual opinion as to what is wheat and what is chaff. "Prove all things; hold fast to that which is good."

We read that "in the beginning God created the heavens and the earth." (Genesis 1:1), and on the earth herbs (Genesis 1:12 and 2:5), and to the man which He created (Genesis 1:27 and 2:7), He said, "Behold, I have given you every herb bearing seed, which is upon the face of the earth, and every tree, in the which is the fruit of a tree yielding seed; *to you it shall be for meat.*" (Genesis 1:29). And to the birds, beasts, reptiles, etc., (Genesis 1:20, 21, 24, 25 and 2:19), He said, "And to every beast of the earth and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, *I have given every green herb for meat: and it was so.*" (Genesis 1:30). "And God saw everything that He had made, and, behold, it was very good." (Genesis 1:31). We have here the will of God expressed by direct command. "To you it (herbs and fruits of trees) *shall be for meat.*" Are we to obey this command "or look we for another"? It is plainly

apparent here that the will of God was for man to live upon herbs and the fruit of trees; and not only man, but all other flesh-covered organisms. Evidently then, "in the beginning" * man and the other animals did not devour one another. "They" did not "hurt nor destroy in all my holy mountains." Isaiah seems to have believed that the world will again follow the commands of God as shown in this, the first chapter of the Bible, and he beautifully expressed this belief in Isaiah 11.

"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and *good for food.*" (Genesis 2:9) "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat." (Genesis 2:16). "Thou *shalt* eat the herbs of the field." (Genesis 3:18). "In the sweat of thy face shalt thou eat bread." (Genesis 3:19).

In Genesis 4:4, 5 occurs the first account of offering, but no mention is made of animals being slain. In Genesis 8:20 we have the first mention of an offering by fire, and in Genesis 15:9, 10, 17, is described a sacrifice of animals by command of God. We find like sacrifices in Genesis 22:13; Exodus 12; Exodus 13:13; Exodus 20:24; Exodus 24:5, 6; Exodus 29; Exodus 34:20; Leviticus 1; Leviticus 3; Leviticus 4; Leviticus 5; Leviticus 6; Leviticus 7; Leviticus 8; Leviticus 9; Leviticus 10:14-19; Leviticus 12:6, 7, 8; Leviticus 14; Leviticus 15:14, 15; 29, 30; Leviticus 16; Leviticus 17; Leviticus 23; Numbers 6:10, 11; 14-17; Numbers 7; Numbers 8:12; Numbers 15; Numbers 18; Numbers 19:3; Numbers 23;

* Along all lines of investigation we arrive at "the beginning" with a vegetarian man. In the oldest poem known to exist, the Akkad epic of Isdubar of Erech (Genesis 10:10) occur these lines:

"With the gazelles at night he ate his food,
By daytime with beasts o' the field he lived.
His heart rejoiced when LIVING things he saw."

And in dim and shadowy glimpses of early Egypt we see man eating grain, fruits and vegetables. Darwin says of the early man, "He probably inhabited a hot country; a circumstance favorable for the frugiferous diet, on which, judging from analogy, he subsisted."

Numbers 28; Numbers 29; Deuteronomy 15:19, 20; Deuteronomy 21:4; Judges 6:19-21; 25-28; Judges 13:19; I. Samuel 1:25; I. Samuel 3:13-16; I. Samuel 6:14; I. Samuel 7:9; II. Samuel 6:13; II. Samuel 24:22; I. Kings 8:63, 64; I. Kings 18:23-26; I. Chron. 15:26; I. Chron. 21:23; I. Chron. 29:21; II. Chron. 7:5; II. Chron. 15:11; II. Chron. 29:2-2, 23; 32, 33, 34; II. Chron. 30:15, 17; II. Chron. 35:6-11; Ezra 6:9, 17; Ezra 8:35; Ezra 10:19; Job 42:8; Ezekiel 43:18-27; Ezekiel 44:11, 15; Ezekiel 45:22-25; Ezekiel 46:4-15; Luke 2:24, 39.

According to Hebrews 9 and 10, all sacrifices were ended with Christ's sacrifice, and although many commands were given to sacrifice, yet the laws relative to them were fulfilled in the crucifixion, and thereafter these laws were and are null and void. That these laws were not of much force is shown by the many passages in the Old Testament that speak disparagingly of sacrifices. "I will take no bullock out of thy house, nor he goat out of thy folds. (9). For every beast of the forest is mine, and the cattle upon a thousand hills (10). I know all the fowls of the mountains; and the wild beasts of the field are mine (11). If I were hungry I would not tell thee; for the world is mine, and the fullness thereof (12). Will I eat the flesh of bulls, or drink the blood of goats? (13). Offer unto God thanksgiving: and pay thy vows unto the Most High" (14). Psalms 50. Evidently we are to offer unto God thanksgiving and not slain beasts. "The sacrifices of God are a broken spirit." (Ps. 51:17). But in this 51st Psalm, verse 16 seems to be at variance with verse 19. The Prophet of Christ says, "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of burnt offerings of rams and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats." (Isaiah 1:11). And in Isaiah 29:1, sacrificing is held in derision. Under some conditions sacrificing seems to have been very sinful. (Isaiah 65:3). Jeremiah evidently disliked

sacrificing and flesh-eating, (7:19-21). Hosea speaks of sacrifices not being accepted (8:13 and 12:11). "Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts." (Amos 5:22). God is not pleased with thousands of sacrifices, but for men to do justly and to love mercy, and to walk humbly with Him (Micah 6:7,8) So the laws of sacrificing are finished, and the great sacrifice—Jesus—brought them to a fitting end.

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things (3). But flesh with the life thereof, which is the blood thereof, shall ye not eat (4). And surely your blood of your lives will I require; at the hand of every beast will I require it" (5). Genesis 9. Obviously there is something wrong with this passage, as it is senseless, ambiguous, and conflicts with many other passages of the Bible, as, for instance, Deuteronomy 14 and Leviticus 11, Genesis 1:29 can never be reconciled to this. Genesis 9:3, and as it appears evident that Genesis 1 and 9 were written by one and the same author, then there is undoubtedly a mistake in this passage. If the entire Pentateuch is by one author, then clearly is Genesis 9:3 incorrectly handed down, as it is so conflicting with Leviticus 11 and Deuteronomy 14, and other passages. No nation ever did eat "every moving thing that liveth," and how could anything be required at the *hand* of every beast? It is said by Hebrew scholars, "Between Genesis 9:3 and Leviticus 11 (or as repeated in Deuteronomy 14) there seems to a conflict of statement. The usual explanation is that the prohibitions of the latter passages rested upon the Jews. Genesis 9:3 antedates the first Jew (Abraham), and is intended to be the rule of life only among the Gentiles." This explanation certainly does not clear up the conflict, as Genesis 1:29 antedates Genesis 9:3. Also the Bible has many general commands not to eat unclean animals. If this is a

conflict between the Elchistic and the Jehovahistic writings, it seems strange that the compiler, whether Ezra or not, did not remove it. However, it is unlikely that any explanation will prove satisfactory.

Genesis 18:7, 8 gives the first account of flesh-eating, and what is most singular, by messengers of God. We must remember that if these were truly messengers of God, they could not partake of carnal things—having no carnal body—so they merely went through the form of eating,* to please Abraham who had prepared it for them. It shows one very important point, however, that Abraham was accustomed to eating flesh. But Abraham's code of morals would shame a savage; witness Genesis 12 and 20. We find that Isaac followed his father and ate flesh (Genesis 25:28, 27). Isaac seems to have been a good disciple of his father in other matters also. (Genesis 26:7-10).

We read in Genesis 43:16 that Joseph, one of the noblest and purest of characters whose life is portrayed by the Old Testament, gave the order to slay for a feast; and yet, at the meal bread† only is mentioned as being eaten. (Genesis 43:25-32).

In Exodus 16 we find that the Hebrews had been accustomed to flesh-eating (3) in Egypt, and that they were not eating flesh, but lusted for it, and God promised flesh to them (8 and 12) and quails were sent (13). But the events of this chapter (Exodus 16) are more fully set forth in Numbers 11, and best be considered there.

Exodus 20:13 and Dueteronomy 5:17 gives the command, "Thou shalt not kill." It does not say, "Thou shalt not kill man."

A most singular law is given in Exodus 21:28, 29, which clearly places the ox on the same plane of consciousness as man, giving the ox the power of discernment of right and wrong, and the ability to

*Josephus says, "They made a show of eating."

† Probably should be food.

premeditate crime. And punishment is to be meted out to the ox for sins committed as if it were a man. The fact that the sinful ox is to be stoned to death and the flesh not eaten conclusively proves this. Isaiah shed more light upon this subject when he said, "He that killeth an ox is as if he had slew a man." (66:3). The life of an ox is here considered as important as the life of a man, thus giving the ox full brotherhood with man. A merciful regard for the life and comfort of beasts is shown by Exodus 23:12, "Six days shalt thou do thy work, and on the seventh thou shalt rest; that thine ox and thine ass may rest." Also in Deuteronomy 25:4, "Thou shalt not muzzle the ox when he treadeth out the corn." And again in Proverbs 12:10, "A righteous man regardeth the life of his beast." Ecclesiastes 3 says, "And I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that *they themselves are beasts* (18). For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them: as one dieth, so dieth the other; yea, *they have all one breath*; so that a man hath no preeminence above a beast: for all is vanity" (19). Thus the beasts and man are manifestly one and the same, or brothers. And if this is so, and no one who honestly investigates is likely to doubt it, there can be no difference between eating a man or an ox, and cannibalism is simply a matter of taste, and not a degree of sin. Under these circumstances, it is as great a crime to slay an ox as it is to slay a man, for man and the ox are brothers. (Isaiah 66:3 and Ecclesiastes 3:18,19). If all living creatures are brothers, and it is so, with a common Father (Creator), in the sight of that Father, or God, it is a great crime to murder one organism as another. The man or woman who pays money to the dealer in the flesh of God's created beings is equally guilty with he that slays them. They are also guilty with the torturer who mutilates the young animals, sears them with red hot irons, tears off their horns, scars them

with barb wire, packs them into crowded cars half fed and half watered, ships them in bitter cold and intense heat, frightens them, and drives them into slaughter pens, hangs them up by their feet, plunges a knife into their throats. In contrast to this, what a beautiful picture is drawn by Isaiah in 11:6-10. Full intelligence and pure reasoning of animals is granted them in Genesis 3:1; Genesis 9:10-12; Numbers 22; II. Peter 2:16; I. Kings 17:4-6; Job 6:5; Job 12:7, 8; Psalms 58:4, 5; Proverbs 6:6-8; Proverbs 30:18, 19; 24-28; Isaiah 1:3; Isaiah 43:20; Jeremiah 8:7; Jonah 2:10; Matthew 10:16; Job 12:10, teaches that every living thing has a soul.

Exodus 22:1-31 shows that it was customary to slay and devour certain animals, but that this custom was attended with some consciousness of guilt is shown by Exodus 23:19, Exodus 34:26 and Deuteronomy 14:21.

[*To be continued.*]

There is but One Supreme Law of Love in the whole universe. This one eternal Law is the founder, foundation and sustainer of the universe and all that is in it. James Allen in his great book, "All These Things Added," says: "The Law and foundation of the universe being Love, it follows that all self-seeking is opposed to that Law, is an effort to overcome and ignore the Law, and as a result, every self-seeking act and thought is followed by the exact quota of suffering which is required to annul its effect, and so maintain the universal harmony." All suffering is beneficial, in that it ultimately calls our attention to the one great truth that if we disobey the Law in the smallest or slightest degree we must suffer. "All suffering is, therefore, the restraint which the Law puts upon ignorance and selfishness, and out of such painful restraint Wisdom at last emerges."—*Magazine of Mysteries.*

"Intelligent industry works miracles."



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The Divine Science Society of Kansas City has changed its place of meeting from the Pythian Hall, in the Hall Building, to 810½ East 12th Street.

The St. Louis Convention is responsible for the non-appearance of the Bible Lessons in this number. The editor was not ready with his "copy" on time and the printers would not wait. "Time, and tide," and "printers," "wait for no man."

Miss Edith A. Martin has established a Society of Practical Christianity at 1900 Wallace St., Philadelphia, where all seekers of Truth will be welcome, as well as those desiring her help as teacher or healer. Miss Martin is a very thorough scientist, and has successfully demonstrated it in all departments during the last fifteen years.

Mrs. Jennie H. Croft, our associate editor, has returned from her vacation in the East, and will resume her work in the Question and Answer department. Questions, other than those pertaining to healing and business, should be addressed to Mrs. Croft at this office. Questions on healing should be addressed to Mr. Charles Fillmore, and concerning subscriptions, books, etc., to Unity Tract Society.

Dr. W. C. Gibbons, recently of Minneapolis, Minn., and Mrs. Mary D. Fisk, are now connected with the Noon-Day Club, 54 West 34th Street, New York City, which gives it an added element of strength; and if there has been any doubt from any source, this fact ought to afford a new assurance of continuance and success. Dr. Gibbons is now giving a course of thirteen lessons on "The Science of Being."

George Edwin Burnell and Mary Lamoreaux-Burnell announce a course of lectures on Axioms and Aphorisms; Science and Demonstration of Healing; Nature and Practice of Meditation; Literature and Biography of Illuminati; Administry of Education, Ethics and Religion. Special lectures interspersed. At Home of Truth Chapel, 1327 Georgia Street, Los Angeles, Cal., November 15th to December 15th, and in January, February and March, 1905.

Mr. and Mrs. Kemp, of Alameda, Cal., started November 8th on an extended tour of the principal eastern cities. Mrs. Kemp is a well known teacher and healer, was for a number of years at the head of the Pine St. Home of Truth in San Francisco, and now is speaker at the meetings held Sundays at the home of Mr. and Mrs. D. B. DeCamp, 171-11th St., Oakland, Cal. Mrs. Kemp will stop in Kansas City either going to or returning from the East, and due notice will be given of the time of her visit so that her many friends here may have the opportunity of meeting her.

The October number of UNITY is at hand, and is an inspiration. I know that the promise, "My God shall supply all your need," may be fulfilled if we will place ourselves in the condition to receive. You are only fulfilling the divine mission in offering financial help to those who apply. If you are "pandering to the ignorance of your subscribers," then must St Paul have been "pandering" to the "ignorance" of the Phillipians, in above quotation. A year ago or more, I regret to say that I was so weak in faith that I requested the discontinuance of UNITY because of my inability to pay for it; but it continued to come, and the last number alone is worth many times the price of a year's subscription. So please put my name on your "demonstration list," and I promise to send you the second and third dollars that come into my possession, the first being already pledged. And may the Great Provider abundantly bless you, is the prayer of

— M. L. R

Announcement.

The many calls for the Advanced Course of Lessons in Mental Healing and Concentration, by Charles Fillmore, have made it imperative that they be given a wider circulation, and to meet this demand in a universal way we have decided to publish them in *UNITY* during 1905. The January number will contain the first lesson, and one each month will appear until the whole course of twelve lessons has been published. Some features in these lessons are original, and will prove very helpful to students who are developing the "Kingdom Within." The location of the seven brains in the body are explained, their offices, and how to control them by thought. Also the relation which the various ganglionic centres bear to thoughts and words. Enough is given to enable students to control in specific manner nearly every function of the organism.

These lessons are a combination of the Primary and Advanced Course which have been taught at Unity Headquarters for years, and we are giving the very best we have when we thus put them forth freely to the whole world.

A Union New Thought service was held at the Athenæum Hall, with the Unity Society, Kansas City, on Sunday, November 13th, all the centers in both Kansas City's working together in harmony and love. Those participating in the service were: Henry Harrison Brown, President of the New Thought Federation and editor of *Now*, San Francisco; Dr. D. L. Sullivan, Vice-President of the Federation, and speaker for the Divine Science congregation; Charles Fillmore, member of the Board of Directors of the Federation, editor of *UNITY*, and speaker for the Unity Society of Practical Christianity; Judge H. H. Benson, speaker for the New Thought League; Charles Edgar Prather, Assistant Secretary of the Federation; and Prof. LeRoy Moore, speaker for the New Thought Club. All the meetings of these centers are largely attended, and much interest is being taken in the higher thought.

Mrs. J. W. Morgan, Cleveland, Ohio, writes: "I have been away from home on a trip up the lakes with my husband, having with us as our guest and healer, H. Louise Burpee, who nearly ten years ago saved me from the operating table after some of the best specialists in Cleveland had told me there was no other help for me. In ten weeks the tumor had disappeared, and my health has been good ever since. I am now being treated for lameness, which is fast disappearing. She has been doing some other good work in Geneva, Ohio, among my friends, of which you may hear more fully later on."

A PRACTICAL WORKER.

I thank you very much for sending UNITY up to this time without the subscription in advance. I knew as well before I got your letter that you were treating, for I have been receiving vibrations to the effect that the first money I received I would send to you, and I should have written today just the same as if I had not received your letter. I want to tell you how much good UNITY has done me. I have accomplished things that I have been trying to do for years. I make my UNITY and books that I have do double duty. I go to the city of Chicago twice a week. I place a few copies in my hand-bag, and when I see the young girls on the train reading light literature, I ask them what they are reading, and they generally hand the book over to me to look at, and in turn I hand them a copy of the UNITY, and every time they have said, "Do you need this for a few days? If not, I want to take it home and read it." I say, "Take it, and when you are through with it, give it to someone else, and I will give you another." So I make them do all the good I can. Please give me another month's treatment.

— B. ANDERSON.

The new official board of the New Thought Federation has three members living in Kansas City. This might seem to those not familiar with the work of the Convention a move on our part to control, but the facts are that there was a great dearth of official timber; nomination after nomination was made only to be declined, until it became a matter of not honor, but unselfish service, and the Kansas City people were found willing to serve. For instance, Mr. Chas. E. Prather was respectively nominated for President, Vice-President, and Secretary, declining each in succession, and finally accepting the office of Assistant Secretary that he might serve. Several others accepted the offices in the same spirit. We have no personal aims or ambitions in seeking to further this unification of all New Thought people — all we desire is to see the spirit of kindness and love, mutual helpfulness and broad understanding prevail, which it shall, by the Grace of God. Friends of the New Thought movement everywhere are asked to join the Federation. We understand that to every member who sends in the \$1.00 fee at once, Rev. John D. Perrin, the Secretary, will send as soon as it is ready, a book containing all the addresses delivered at the St. Louis Convention. Address him, 4606 Morgan Street, St. Louis, Mo.

We publish a metaphysical catalogue, in which is given nearly every book that proclaims the New Thought. It will be sent free on application.

HOW SHE WAS HEALED.

A very intelligent lady, whom we met a few months ago, writes this from Michigan:

I was in Kansas City visiting, and my friend wanted me to go to see Mr. Fillmore, which I did. I had only a few moments to see him and he recommended me to get Miss Cady's Lessons in Truth, which I did. I came up to this summer resort for my health. I had a copy of UNITY which I read on my way up, and decided I would not take any more medicine. I have been here a month and have taken only one dose (which I am sorry I did), I am now cured of constipation and sleeplessness. Since reading the Truth lessons I feel sure that in time I will be spiritually and physically well. I have written you thus at length so that you may know the benefit I have received from the written word. I gave the book to a friend to read, and she has sent for the Cady Lessons. If you wish, you may hand this letter to Mr. Fillmore to read. I shall write him soon in regard to my sister.

So many times I have thought I would write and tell you what a help your magazine is to me. I have been a subscriber three years, and as I read over the last best number today, I said to myself, I will write now. I will send my renewal soon. I am waiting to get two new subscriptions to send with it. A few months ago I sent three UNITYS where I thought they were needed. I wrote, too, and told the lady that she would get help from them. When she replied she said, "I should say I do get help from UNITY. When I am sick I go to UNITY, when I feel discouraged I read UNITY; in short, it is a cure-all for *all* ills. I am going to subscribe as soon as I can get the money." She hasn't subscribed yet. I wonder if you know how hard it is for a *woman* to get even a dollar? I do. I did not get a circular letter, but I want prosperity treatments. I enclose application.—L. G.

Mrs. P. E. Sayre is giving a course of lessons on Practical Christianity on Wednesdays, at 10 A. M., at the Brooklyn, (N. Y.) Truth Center, 313a Quincy Street. This Center was established a year ago for the "Teaching of the power of mind to heal the body, to bring peace of mind, to reveal the law of prosperity and harmony in the affairs of life, and to give the key to all knowledge." Mrs. Sayre, having resigned as chairman of the Circle of Divine Ministry, is now able to give personal attention to the work and give treatments at the Truth Center.

Remember the offer of three yearly subscriptions to UNITY (*one* of which may be a renewal) for \$2.00. These may be sent to three different addresses. If you want to make three presents that will bring a message of peace every month during the year, here you have them. This does not apply to foreign subscriptions.

METAPHYSICAL PUBLICATIONS.

- UNITY. Edited by Charles and Myrtle Fillmore. Monthly.
\$1.00 a year. 1315 McGee Street, Kansas City, Mo.
- WEE WISDOM. (For children.) Edited by Myrtle Fillmore.
Monthly. 50 cents a year. 1315 McGee St., Kansas City, Mo.
- THE LIFE. Edited by A. P. Barton and C. J. Barton.
Monthly. \$1.00 a year. 3332 Troost Ave., Kansas City, Mo.
With UNITY \$1.50.
- DAS WORT. (German.) Edited by H. H. Schroeder. Monthly.
\$1.00 a year. 2622 South 12th Street, St. Louis, Mo.
- HARMONY. Edited by C. L. and M. E. Cramer. Monthly.
\$1.00 a year. 3360 17th Street, San Francisco, Cal. With
UNITY, \$1.50.
- ELEANOR KIRK'S IDEA. Edited by Eleanor Kirk. Monthly.
\$1.00 a year. 59 W. 89th St., New York City. With UNITY,
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- EXPRESSION. Monthly. \$1.58 a year; 24 Lower Phillimore
Place' London, W., England.
- EXODUS. Edited by Ursula N. and Harry Gestefeld. Monthly.
\$1.00 a year. 185 Dearborn St., Chicago, Ill. With UNITY,
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- THE WORLD'S ADVANCE THOUGHT. Edited by Lucy
A. Mallory. Monthly. \$1.00 per year. Portland, Oregon.
- DOMINION. 20th Century Ethics. Edited by Francis Edgar
Mason. Bi-Monthly. \$1.00 a year, with two manuscript lect-
ures. 424 Greene Ave., Brooklyn, N. Y. With UNITY, \$1.50.
- THE HIGHER THOUGHT. Edited by Evelyn Arthur See and
Agnes Chester See. Monthly. \$1.00 a year. 459 La Salle
Ave., Chicago, Ill. With UNITY, \$1.50.
- FULFILLMENT. Edited by Fannie B. James. Monthly. \$1.00
a year. 17th and Clarkson Streets, Denver, Colo. With
UNITY, \$1.50.
- NOW, a journal of affirmations. Edited by Henry Harrison
Brown. Monthly. \$1.00 a year. 1423 Market St., San
Francisco, Cal. With UNITY, \$1.50.

TO THE HOUSEHOLD OF FAITH.

The following slips are to be signed and sent to the Unity Society, 1315 McGee Street, Kansas City, Mo. It is not necessary that you be a subscriber to UNITY in order to receive the treatments. The important point is faith in the power of Spirit. "Ask what ye will in my name and it shall be done unto you." If you want the prosperity treatments continued make a new application each month. There are no fees or dues of any kind. Our work is sustained by the free-will offerings of those to whom we minister. You do not have to send an offering with your application unless you are so inclined.

"But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.

Let each man do according as he hath purposed in his heart, not grudgingly, or of necessity: for God loveth a cheerful giver:

And God is able to make all grace abound unto you, that ye having always all sufficiency in all things, may abound unto every good work."—II. Cor. 9:6:8.

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I desire that my name be enrolled in your Membership Book and that you join with me in fulfilling the law of Unity that brings the presence of Christ, as promised in Matthew 18:20, "For where two or three are gathered together in my name, there am I in the midst of them," and "If ye shall ask me anything in my name, that will I do."

I ask through Christ for Spiritual understanding, peace of mind, and health of body.

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Having faith in the promise of Jesus Christ "that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven," I desire that you join with me in asking, praying and affirming that I shall have that supply, support and prosperity which is rightfully mine under the Divine Law.

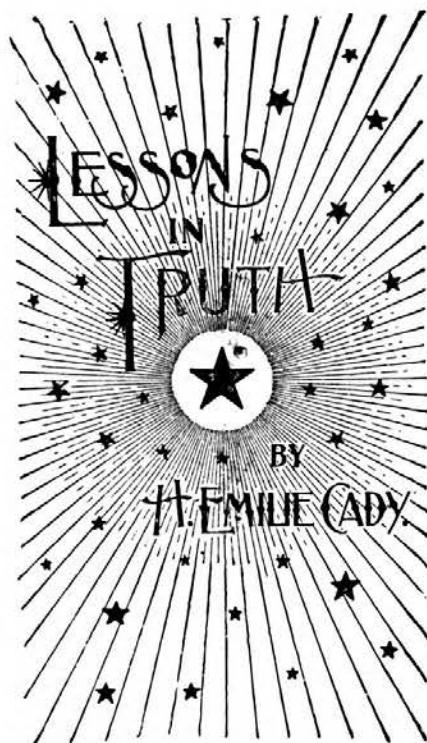
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Chicago Silent Unity Circle, 87 Washington St., Chicago, Ill.
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Unity Society of Practical Christianity has services in Atheneum Hall, Pepper Bldg., 9th and Locust Streets, (take elevator to 3d floor, 9th Street entrance) Kansas City, Mo., every Sunday at 11 A. M. Sunday School at 10 A. M.

Also at Unity Headquarters, 1315 McGee St., Healing service every Monday evening at 8 o'clock. Midweek meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

Divine Science Society, Dr. D. L. Sullivan speaker, has services every Sunday at 11 A. M. at 810½ East 12th Street, Kansas City, Mo.

New Thought League, Sunday services at Arlington Hall, 10th and Walnut Sts., Sunshine Circle, 10:00 A. M., speaking at 11:00 A. M., by Judge H. H. Benson, of Topeka, Kan. Thursday evening service, 8:00 P. M., at 411 and 412 Hall Bldg.

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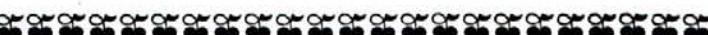
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"Ye shall know the Truth, and the Truth shall make you free."

VOL. XXI.

DECEMBER, 1904.

NO. 6.

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No. 6.

THE UNITY OF RELIGION AND THERAPEUTICS IN THE NEW THOUGHT.

BY CHARLES FILLMORE.



N order to produce this unity there must be a new statement and a new understanding of both religion and therapeutics.

The man-god and the material body must both be obliterated.

In their stead the Mind-God and the Mind-body must be established.

The man-god is not a feasible proposition, and scientific research reveals that matter is a form of motion in a universal energy, and the supposition that body is a solid substance has no foundation in fact. This is the edict of the physical scientist. This fact does away with all the old-time suppositions of a material body, and its material laws. A new set of laws to fit the real body must be discovered and applied according to the facts in the case.

The X-ray proves the body to be transparent, and that the eye is a sight-instrument of many limitations. It is the conclusion of scientists in nearly all schools of exact research that the eye is an extremely unsafe guide—that it reveals so limited a field of vision that it is unwise to trust conclusions based upon its physical view-point alone.

The eye tells us that the earth is flat; that the sun rises and sets; that the giant planets are little electric lights; that the universe of forms about us are solid shapes, and just what they appear to be. But mathematics, magnifying instruments, and analytical

analysis, undo all this little world which the eye makes for us. These tell us that we are virtually blind—"having eyes we see not"—that the earth which seems so solid beneath our feet is a transparent globe; that it is made up of particles, no two of which touch; that these particles are not stationary, but in a high state of vibration; that our bodies are formed of living atoms that whirl about one another like cannon balls; that nothing is solid, but everything is in a state of flux—not molten but in free activity similar to gas.

These are not metaphysical assumptions, but the verified discoveries of physical scientists, and we have stated but a moiety of their startling revelations. They tell us that every cell in the body seems to have a definite purpose, and is striving with all its might to accomplish that purpose. Instead of flesh and blood and bones forming our bodies, as we once supposed, and which still seems true to the eye, they are but aggregations of microbes, or life-germs; that our blood is made up of these lively little corpuscles, rolling along like a street full of people, each intent upon his work, yet moved by a force he does not directly perceive; that the white corpuscles are veritable little policemen, protecting and keeping order among the workers.

Thus a research for the exact truth about things reveals that there is in reality no such thing as a solid, inert substance, called matter, and the physical scientists have thoroughly demonstrated the truth of the metaphysical statement, "There is no reality in matter." They have gone farther than this—they have demonstrated that "all is mind, and the manifestations of mind." When the announcement was made that the body was formed of living germs, and that "disease microbes" must be substituted for the old-time concept of corrupt matter, the mental foundation of all things was established, and the era of the metaphysical healer ushered in.

Yet these prophets of a new therapeutic system

have no concept of what their proclamations will open the way for. They are like the voice of one crying in the wilderness, "Prepare ye the way of the Lord." They tell us that the greatest need of the human organism is an increase of life-energy. This was also the message of the most successful physician the world has ever had. He said, "I come that ye might have life, and have it more abundantly." Physical science does not reveal to us the source of the more abundant life necessary to the health of the organism. We must draw upon a higher system of thought for this. Neither does physical science recognize the mentality of the body as a whole. It has analyzed a little here and a little there, and wherever it goes below the surface of appearance it discovers mentality at work, but it has not put all its discoveries together and said, "Behold the body! a thing of thought, force and substance, instead of matter." It is fast approaching this proclamation, and when it has arrived there fully, the drug system will pass away. All progressive physicians are fast eliminating medicine in their healing methods. The body being mind in action, which is virtually accepted by both physician and metaphysician, must have a healing system based upon mental laws.

If the body is a colony of little people intent upon building up a co-operative system, based upon right mental laws, what power have drugs in the matter? These intelligent little workers instinctively answer these questions by their almost universal resistance of the poison forced upon them.

But there is a panacea for every ill that flesh records. Man and the universe would fail in their demonstrations of poise if there were no balance wheels. Mind out of harmony with mental laws must find its poise in a realm corresponding to it. Thus we are forced to adopt a system of healing based upon the moving factors of mind, which are ideas. The question naturally arises, Where shall we find the ideas to regulate our mind organ, called body? Surely

nowhere but in a realm where ideas are permanent. That realm is not to be discerned with the careless eye, nor transitory feeling—it must be reached through intelligence alone. Hence we are finally forced to search the realm of causing ideas for our remedies. This brings us to a logical recognition of mind as the healing fount.

Then the question arises, What is the nature of this only source of health? Intuition answers this for us. If we seek perfection in health, that idea must be formulated in our being, and, if fundamental, it is based in principles that are standard for all life, as the rules of mathematics are standard for all computations. Thus we intuitively *know* that there is a Principle, or Standard, of life—call it First Cause, Oversoul, Brahm, Jehovah, Divine Mind or God, as you prefer. The important thing to those who are calculating the equinoxes of life is the recognition of this Universal Standard.

All men who have mediated upon it have recognized and been recognized by this Standard upon which all things rest. They have perceived its character according to their capacity. Like the prism that receives the ray of pure light and reflects it upon the screen in colors, man describes God. He cannot tell in words that which he perceives in Spirit, so, like Jesus with his parables, he likens it unto this or that. The description always falls short of the reality, and is not satisfactory to the one who is truly religious. Religion is one thing and theology another. There is a true and universal religion which is the same the world over. But this religion cannot be formulated in words or written in books. Jesus was religious—Paul was theological. Jesus is not responsible for the present Christian theology. He was truly religious, which theology is not. Yet this religion, which Jesus hinted at in parables, is based in exact science, and is the foundation for all healing of human ills. In fact, these ills are the result of failure by man to conform to religion.

Even the tenets of theology have a spiritual basis, which, when understood by man, puts him in possession of the only sure remedy for all ills. But perceived in their literal sense only, they are a stumbling block. Baptism, forgiveness of sin, prayer, the holy communion, and the atonement, represent the various spiritual processes through which men come into harmonious relations with the Divine Law, which, complied with, results in an harmonious and healthy body. Now that we have science proclaiming that the body in all its functions is moved upon by an invisible force, we can readily accept this higher law as the foundation of a scientific therapeutic system.

All healing systems are now recognizing mind as the principle factor to deal with, and the religious system bases all its remedies in thought. Baptism by John is a cleansing thought on the natural or material plane of consciousness. This denial of thought about the reality of material things opens the mind to another, the spiritual baptism. This goes deeper into the consciousness, and sends one into the very wilderness of human thought, where we have to meet all the adverse selfishness of personality. This belief in a personal life separate from the Universal life is the "adversary" of Scripture. It is acquisitive; would turn stones into bread—it is vain; would display its power—is ambitious; would rule the world. But the Christ-man meets these claims of the personality, and through spiritual understanding rises above them. Thus he is healed in mind of mental limitations that produce a horde of diseases in the human family. Acquisitiveness is a soul-starver, and makes the body its slave. It is "a thief," and steals, Judas-like, from every faculty and organ of the body. Its dominant thought is the acquirement of substance, and the stomach and bowels being identified with that department of man's thought, suffer through the selfishness of this adversary. When convicted of sin, there is a letting go of the thought of selfish acquisition, and the bowels of Judas gush out. All

healers will testify to this intimate relation between acquisitiveness and the stomach; and the restoration of activity in that starved organ when the demands of the adverse thought are denied. Thus the baptism of the Spirit heals when understanding is added to faith.

Prayer throws the I AM into the spiritual realm, quickens all the thoughts in the mentality, and through them increases the vibratory energy of the organism. "Men ought always to pray," said Jesus. There is a therapeutic panacea in prayer, far greater than in drugs, climate or electricity. The mind is the great vitalizer, and when thought is set into activity every gland in the organism responds by letting go some of its energy. The highest form of mental action is where soul and body are blended by the baptism of the Spirit. This baptism is brought about only by prayer. In sincere, earnest prayer every nerve is permeated by a fine life essence that heals and sustains the body.

An understanding of the true character of the body, as a form of mind, and its ultimate connection with the enveloping and surrounding intelligence, clears up all the so-called miraculous healing through prayer. There are no miracles—that which seems miraculous is the action of a law not yet understood. In order to get the healing force of prayer one should understand it in all its mental attitudes. Most people have no concept of prayer beyond the petition—the perfunctory or fervent asking for something which they hope to receive at some time in the future, if it be the will of God to give. This is not the prayer that brings results. Jesus said, "Pray believing that ye have already received and ye shall receive." This makes prayer not only a petition, but also acknowledgement that the petition has been complied with. When we realize the omnipresence and inexhaustible capacity of the realm of ideas, which are the only gifts that God bestows upon man, we see how true this sort of prayer is, and how necessary in the fulfillment of the spiritual law.

God is more willing to give than we are to receive. The Divine Mind is just as bountifully supplied with ideas, and they are as inexhaustible, as the rules of mathematics. The more you use the ideas of spiritual harmony, health and plenty, the more expert your mind becomes in bestowing their results in your body and affairs.

Anyone can prove the therapeutic power of a spiritual thought by mentally affirming day after day for, say, thirty days, that he is filled with Divine life and energy. At the end of that time he will have the evidence of the idea in a stronger life flow in his organism. Thus the observance of true religion, and an extension of its truths into the conscious, every-day thought, will eventually be the one and only source of health for man. All healing methods that do not take the spiritual man into consideration are temporal and transitory. There is but one way to attain wholeness, and that is the Way of the Spiritual Man, mystically called Jesus Christ. '*I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.*'

PRAYER.

BY JAMES F. HANNESTY.

For whatsoever purpose, Lord,
Thou hast created me,
I question not Thy wisdom, Lord,
But leave my end to Thee.
Yet as I've dealt with others, Lord,
So dealt with would I be,
If I've been just to others, Lord,
Thou wilt be just to me.

Oh, Lord, I ask,
Not that I may retain,
But give to me
That I may give again.

THE HIGHER THOUGHT AT HARVARD.

BY HORATIO W. DRESSER.

HE impression prevails among many of the mental healing people that the universities are entirely unfriendly to their thought, and I have frequently heard my own college condemned by them as "conservative."

Conservative a university must be, in the best sense of the word. A doctrine must be pretty well established on an intelligible basis before it should be deemed worthy of academic recognition. No doubt the medical departments of many of our leading universities are unduly conservative in the negative sense of the term. But the reproach that is cast upon our universities at large is usually unmerited.

At Harvard, for example, I happen to know from long acquaintance with professors and students, that there is much interest in the more sensible phases of the mental healing philosophy. Books like Mr. Wood's are in constant circulation, and students frequently ask me to give them further information in regard to the mind cure movement. Sometimes these inquiries are from divinity students, who, recognizing that the new doctrines have taken hold of the people, feel the need of informing themselves. In two instances, interest in these doctrines has been the prime motive for deciding to study for the ministry; for the men in question thought they saw in these practical teachings a fit subject for the old theology. Again, the inquirers are philosophical students whose interest in philosophy takes a decidedly practical turn. But, generally speaking, it is the student who is seeking broad training in the beliefs of the day, who seeks the additional information above mentioned.

The publication of Professor James' great work, "The Varieties of Religious Experience," has done

much to further the interest in question. That book, besides setting forth the main characteristics of religious experience at large, gives considerable attention to the American mind cure movement, as Professor James calls it. The writer attributes to the movement a religious life, an originality which leads him to regard it as very promising. No scholar of high repute has, in fact, anywhere given the movement such recognition. It seems rather strange that the book has not attracted more attention in the mind cure world. Perhaps it is because of the author's silence regarding the therapeutic value of the doctrine; for many people care little for the doctrine except so far as it promises to be a quick-acting specific for all pain. Perhaps it is because Professor James does not quote nor refer to the slash and dash New Thought people who have turned the more superficial phase of the doctrine into a scheme for securing success without work. However that may be, for more thoughtful devotees of the movement it seems a high compliment to pay to the doctrine to esteem it of religious importance. Within college circles the book has tended to increase interest in the phase of the movement that is most likely to prove of permanent worth.

It was as a direct result of interest in this book that I was invited last spring to address the Harvard Philosophical Club, a small organization of undergraduate and graduate students, whose common interest is shown by the name of the Club. I took my cue from Professor James and emphasized the religious aspect of the doctrine, its value from the point of view of immediate experience. I gave a brief history of the more rational phase of the doctrine, pointed out what seemed to me to be its permanent religious value, and indicated some of its defects. I also connected it with somewhat similar movements in the past, when people have pried into all sorts of little known phenomena. The questions asked by members of the Club evinced considerable interest in the

doctrine. No one ventured to assess the therapeutic aspect of the movement, and the tendency was to regard the movement as but one expression of the practical tendencies of the age. I acknowledged my own indebtedness to the teachings and methods of Dr. Quimby and my parents, but I did not attempt to say how far the mental healing principle could be applied.

You may say, This is college conservatism, once more. Very well, I admit it. I am a university man, and I stand by university methods. It is the absence of sound conservatism that is the chief cause of failure on the part of New Thought people in their attempts to interest educated people. The extravagant habit of making enormous claims for the doctrine accounts for the decline of interest that is noticeable in some circles. The cultivated man well knows that there is something in the world besides the power of affirmative thought. If you would reach him, you must appeal to him where he is, not offend him by assuming to know everything in the world that is worth knowing.

I could doubtless do much more to interest college people in the saner phases of the Higher Thought if I had the material to deal with. In the first place there is need of plain, straightforward accounts of mental healing experiences, shorn of all extravagance and proselytism. These accounts should be written from the point of view of fact, of experience; not from the point of view of speculation. Then there should be clearly stated, rational expositions of the theory offered in explanation of these facts; expositions which so far as possible shall exhibit the writer's individual thinking, quite apart from what is popular in the mental healing world. Again, there is need of equally direct statements of the religious value of the mental healing experience. Finally, some New Thought writer might well undertake to write a little book for the benefit of college educated people, not such books as have recently been published on the subject, but a

book which will withstand the test of such scrutiny as a trained mind brings to bear.

For many years I have lived in the two worlds, the college world and the mind cure world; and I take sides with the denizens of both. I know from actual experience how hard it is to express in exact terms one's inmost experience. But I also know why the educated man takes little interest in the common run of mind cure books; and I do not share the beliefs of those who negatively condemn the college man as "conservative." You cannot persuade the trained mind by mere assertion and ill-considered first thoughts. It is not the "new thought" he wants, but rationally considered second thoughts. Do not then condemn him for refusing to jump at the conclusion that "all causation is mental" simply because you have narrated a few experiences which seemed to you to prove this statement. Do not blame him for losing interest when a mind curer announces that "germs are thoughts." Few statements could be more unfortunate than that, for it confuses that which must be kept distinct or the mind curer will never succeed in interesting the scholar.

My plea, then, is for a restatement of the facts of mental healing in terms of the distant view which many of the older healing devotees ought now to be able to take. And no one should be afraid to admit that he fails occasionally. The scholar is rightly suspicious of the man who never fails, and who can immediately solve every question that is put to him. My own parents were remarkably successful healers for many years, and they helped nearly every one who came for treatment. But I confessed at the philosophical meeting above referred to that I had always found it deeply profitable to meditate on the very few striking failures in their practice; for from those failures I had learned more than from any other cases, and by studying them I had gradually thought myself into a larger world than that of mere mental healing.

THE WORD OF POWER.

[Synopsis of an address by Henry Harrison Brown, of San Francisco, president of the New Thought Federation, and editor of *Now*, delivered at Unity Headquarters, November 16th. Reported by Jennie H. Croft.]

The last Sunday meeting that I was with other Truth folk than you I talked upon this subject: "My word shall not return to me void, but shall accomplish that whereunto I send it."

To my mind, the commentators have given a wrong interpretation to this passage of Scripture, for the emphasis should be upon "word" and "send." The word which I use, and the power with which I send it forth, are of the greatest importance.

Truth is a city which is four-square, with gates on all sides. These gates are open to all, and are never shut. No one can miss the city; no matter where you start, you will enter some one of these gates. You are going to this great center — the City of the Soul.

In this New Thought world this great idea is held, that, no matter who is teaching or what is taught, all are aiming for this City. If we say that *we* have the one perfect and only method, we have sat down by the roadside, for this Truth is new every morning and fresh every evening — nothing to do with yesterday or tomorrow, all is NOW. New Thought is that which you dip out from the present. Reach and dip for yourself, and take of the bubbling water now; the river of the "water of life" is yours now; the bread from the "tree of life" is yours now, but if you seek to live upon the fruit of yesterday, you are starving, or if you are seeking to live upon that for tomorrow you are starving. The fruit is for today, and, like the manna prepared for the children of Israel, must be partaken of today, so be content to take that which is yours now.

You may travel along the road of Faith and enter the City; you may be full of faith and religion, like

the Fillmores, and they let the light shine through them, and they heal and bless. I must know the rationality of it, must know by reason. I knew they were telling the truth, but it did not save me, for I must know the reason *why*. I had to dig and tunnel, but I got there just the same. I learned my lesson, and I found that the City lieth four-square, and I entered it at one of the gates. I found there were many, many roads all around me, all filled with travelers going to this great City. Truth is universal, and each one must seek and find in his own way and for himself, and so in the scientific method I found my way for myself. What Mrs. Fillmore and Mrs. Eddy teach is true; each is capable of demonstration scientifically, and blessed are they who have not seen and yet believe, but blessed also are they who must know by scientific demonstration. Take your own way and mind your own business; each one is doing the best he can. "My word shall not return unto me void, but shall accomplish that whereunto I send it," is scientifically true. I am going to give you the reason why that which you draw to you is yours.

Knowledge is sensation. The whole of science is the interpretation of sensation, and all this feeling is caused by vibration. All that we know of vibration is that it is the manifestation of the Infinite. Vibration is not God, but is a manifestation of God. God manifests in our consciousness as motion, and the highest is love, and you are love and God is Love, and all you know is the interpretation of love-motion. You are a center of God in God, a center of Spirit in Spirit, and every vibration that goes out from you goes out in a circle, and will return to you again. My own must return to me, but it shall not come back void. I cannot send out a thought but it comes back to me. Teachers and healers know this, and they realize that they cannot send out a thought of health but it returns to them strengthened. If one desires health, let him send forth the thought of health, and it

will return to him loaded with God's vibration of health, and he can attract health from all who think health, and from the great health reservoirs. You have all heard the echo and know how it comes back again and again, and of the same quality with which it goes forth; so it is with our thought and word. If your word goes forth with blessings, blessings will return; if it goes forth with curses, curses will return to you. Your word will not return void. "Curses like chickens come home to roost." My word is sent out, my thought is sent out, and it comes back to me either to uplift or depress me. My word is a magnet on its own plane, and I get power to develop by correct and right use of this power. I send out my thought, and I draw back the power in my own octave of vibration. Nature is one, and when you learn a truth in one department you get a universal truth. Light, color, sound, each has its octave, and somewhere in this universal scale of vibration is your octave. You may not know you send it, but it comes back to you. The circle is always complete. Lizzie Doten has expressed this beautifully:

"God of the granite and the rose,
Soul of the sparrow and the bee,
The mighty tide of Being flows
Through all its channels, Lord, from Thee!
It springs to life in grass and flowers,
Through every grade of Being runs,
Till from creation's radiant towers,
Its glory flames in stars and suns.

"God of the granite and the rose,
Soul of the sparrow and the bee,
The mighty tide of Being flows
Through all its channels back to Thee!
Thus round and round the current runs,
A mighty sea without a shore,
Till men and angels, stars and suns,
Unite to praise Thee evermore."

Your life is God's Life, but as it goes out it carries with it the impress of your thought, and it comes

back again to hurt or bless. Just as soon as you can catch the great fact that you live in a universe of vibration, you become a center of power in power. The difference between the rock and gas is but the difference in the rate of vibration. Light, sound, color, etc., are but waves of motion.

"God is without variableness or shadow of turning." The universe is solid; nothing but stillness in the universe. "Be still and know that I am God." God is stillness, and the universe is still, and all these vibrations of life which you send out are movements of thought, but not an atom has changed its place. If you destroy one atom, you destroy the universe. Nothing can be changed, for it is as fixed as God. If you tie a rope to one end of this building, and then wave the rope, you have not changed the position of the building or the relations of the rope. A wave motion is set up, but it is not possible to change the relation.

There is a sound vibration in which we live, and your thought causes a vibration, and it can only stop when it comes back with the accomplishment whereunto you sent it. Love, hate, doubt, fear, trust, hope, all come back with an added power of vibration. It cannot be changed any more than the rope can be changed, or tone or color. You know how quickly sound travels, and how quickly light travels, and magnetism from the sun comes so quickly that it cannot be measured, but thought travels just as quickly. Thought travels so fast that we may say it is instantaneous; there is nothing compared to human thought. How long does it take to treat your friend in Boston? You speak the healing word, and he responds at once; you send your word and the impetus is felt immediately, but it does not stop—it comes back to you with added power, and you heal yourself. No one can heal another without healing himself, and you cannot heal yourself without healing others, for you are one with the race. The lady who sung herself into health, sung with the Spirit, and

vibration went forth with healing in its waves, and others were healed, for he who sings with the Spirit and the soul, touches the soul of others and they respond. It is one of the saddest things to me that so few know how to speak. The tones of the voice indicate power. The technical singer lacks the power the soul gives. One may sing or talk with the head, we may have all the cultivation to be had, but unless we are the instrument of the soul, we fail to reach the soul of others. There is more music in the crying of a baby than in the singing of those who sing for effect only, who have no soul in their voice. Forget yourself, forget everything, be filled with Truth, and let it say itself, and the vibration goes forth and does not return void. If you would heal, be filled with the Holy Ghost.

Now, there is Henry Harrison Brown and I. This voice is Henry Harrison Brown's voice, but I am using it. I often have to talk to Henry Harrison, and tell him that healing means to bring himself into harmony with Divine Will. I tell him that he is not in pain. "Henry, you may have been thinking of something which puts pain in, and I do not like the way you are doing; I want you to manifest wholeness. You are not to think you are master; I want you to know that I am in dominion, and you must do as I bid you."

My word does not return unto me void, but accomplishes that whereunto I send it. I was once interested in a political campaign, and I was to speak at a place twenty miles away, but when the time arrived I was taken with what is termed pneumonia, and to all appearances I was in for it, but I said, "Look here, Henry Harrison, I am appointed for tonight, and your body has to be in shape. You have been holding some wrong thought, but I am going to use this body, so go to sleep and wake up all ready to go with me." I did so, and when the time came to go I was ready and all right. I sent forth my word, and it came back to me with power. Igno-

rantly or intelligently, consciously or unconsciously, this law works.

This is not forgiveness in the old sense. You can forgive by letting go of the past and taking hold of the present. You may affirm and affirm, but if you still hold to the old idea of pain, you will have the pain just the same. You may affirm plenty and plenty, but if you continue to tell sad stories of want and need, you will still have to meet want. Your word will not return unto you void. You may pray like the old lady, who prayed that the tree might be removed from her yard, and then got up from her knees and looked out of the window and saw the tree still there, and said, "I knew it would be there." Your thought goes out like the arrow from the little boy's bow with a string attached to it. You send it out, and then pull it back to see if it was there.

Our thoughts and prayers must be sent forth with confidence in the Spirit doing the work. If you send me down town, you do not pull me back to see if I am going. If you send a letter to the postoffice, you do not pull it back; but you do often start the thought and then pull it back. You should send your thought out and know that you have accomplished all you can; it completes the circle itself. I have a friend who does her work in this way. She sends forth the thought, and then forgets about it and it works for her. She wanted some apples, and soon a neighbor sent to ask if she did not want some of the nice apples they had, as they had more than they could use. She wanted some milk for her cooking, and before she got ready to use it some milk was sent in to her. Let the thought go, and it will return loaded with what you desire. Do not run after it, do the duty at hand and the work is done for you.

Shall you wish for *things*? As you please. You can, but it may not be wise. I never call for things. "Seek ye first the kingdom of God, and all these things shall be added unto you." Deal with principle and it will take care of detail. I am health, and I

do not ask how to cure my pocket, etc. God is Supply. "The Lord is my shepherd I shall not want." Let that thought go out as a ray from the sunlight, and it will bring that which you need.

My word is sent out, and it cannot return to me void, for the I AM within me is bringing my own to me, and nothing else can come. I do not worry, I do not doubt, I trust the Infinite. The universal supply brings me all that I need, and I am content. Let us send out the true word, the strong word, the healing word, the word of peace, and know that they will accomplish the mission to which we send them, and then return with blessings of added power.

"My word shall not return to me void, but shall accomplish that whereunto I send it."

THE MESSAGE FOR PERFECT SIGHT.

I regard the holy presence of God within me sufficient for all demonstration of sight, health and prosperity. His presence with me is Omniscience, the All-seeing One. I cannot see apart from Him, for I am not separated from my Source, and in it my sight has never failed; it is not dimmed at this time. I have sought and found; I have asked and received. No conditions of the past or of the present have any power to limit me or to darken my vision, no seeming condition can possibly reach or mar the Life that I am; I am now proceeding forth from within; I am that power, that mind eternal which burns not, and waters cannot overwhelm, nor dry winds wither; I am that mind which is impenetrable; that sight which is unassailed, unharmed, untouched, immortal, invisible, and by thought and word uncompassed, ever and ever, all sufficient in God; thus am I now, thus shall I be, thus have I been.

* * *

"There are no imperfections in my soul, because it is made in the similitude of God, and godlike it is in every department of its existence."

Bible Lessons

BY C. F.

Lesson 12. December 18.

REVIEW.

GOLDEN TEXT FOR QUARTER.—*Thou shalt worship the Lord thy God, and him only shalt thou serve.*—Luke 4:8.

Now and then we get letters from UNITY subscribers asking why we persist in publishing Bible Lessons—that the Bible is becoming obsolete, and people are tired of the whole theological twaddle. We are pleased to say this is the voice of the few—the great majority of our readers like to have the old Scripture lighted up by the New Thought.

We find the Bible the most truly scientific exposition of our own spiritual development that we have yet discovered. If there are other books that go so deeply into the various planes of consciousness, we are ignorant of them.

It is true that the various religious cults of the world have produced Scriptures that are in parts equal to the Hebrew Scriptures, but they are not as comprehensive, nor as susceptible of application to our practical life. All English speaking people have been religiously educated from the Bible standpoint, and the new light which the New Thought throws upon the Bible makes it a new book.

Most of those people who would do away with the Bible have confounded religion with theology. Religion is absolute Truth; theology is a relative concept of this Truth described and written out in limited language of the intellect. The Bible does not teach theology, but Truth in symbols and parables. When man develops the Truth in his own soul, he can read the spirit of the Bible. Until he has done this, it is a book of history and morals. These are the shell that enclose the pearl.

Hence, we take special pleasure in unraveling the metaphysical subtleties of Scripture. We do not expect that we can make plain all the fine shades and subtle meanings of this wonderful book. The more we study it the more marvelous its depth of revealment becomes, until we are forced to the conclusion that it is inspired by the Spirit far beyond any book yet given to man.

The Bible is still a sealed book to the human race. We are just beginning a renaissance of Scripture study that will have its full bloom when all people have attained the mind that was in Christ Jesus.

A review of this quarter gives an insight into some of the movements of I AM in the higher mental faculties — represented by Elijah and Elisha. All men and women pass through these experiences in their spiritual outgoing. Thus both the truth and the error in the lives of these personalities is given. Their weak spots are brought out equally with the strong, that we may observe and avoid the pitfalls in our own experience.

It is observed that these Bible characters invariably taught higher than they practised. Jesus in his high moments taught, "Resist not evil," but he threw the money changers out of the temple, and denounced the perverse Jews and called them liars and a brood of vipers.

So the prophets of the old Testament devoted much attention to denunciation. Schiller says that Isaiah had a "fire-tipped tongue sublime." His denunciations of evil and mortal weakness fulfills this description. It is a question whether or not this fiery outpouring was beneficial in the reform movement. It is found that a too vehement arraignment of the error intensifies and enlarges it. But the prophet redeems himself, in most instances; for example, in the closing verses of lesson eight. Here we see that Isaiah realized the utter powerlessness

of the many evils, which he had so graphically described, when the *reason* was called as witness.

It does not make any difference how great our sins—"If ye be willing and obedient, ye shall eat the good of the land."

Lesson 13. December 25.

THE PRINCE OF PEACE.—Isaiah 9:1-7.

1. Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterwards did more grievously afflict her by the way of the sea, beyond Jordon, in Galilee of the nations.

2. The people that walk in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3. Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

4. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5. For every battle of the warrior is with confused noise, and garments rolled in blood: but this shall be with burning and fuel of fire.

6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

GOLDEN TEXT—*His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.*—Isaiah 9:6.

To understand the metaphysical import of this lesson, it is necessary to know somewhat of the constitution of man. The Man-Idea is a living picture in the God-mind. This is the "image and likeness of God." This picture is first cast in a thought of substance. "The Lord God formed man of the dust of the ground." Then life is breathed into it—"breathed into his nostrils the breath of life; and man became a living soul." But this living soul in its body of divine substance is not

conscious of the inbreathing Spirit, the Lord God, until it has reached a certain perception. This is described by the prophet in the first verse of the lesson.

The breath of the Lord God, which became the soul of the man manifestation, includes all emotions and energies that move in and through the organism, and it is always designated as feminine. *Psyche* is the name of that subtle essence that flows in and out the great heart centre called in physiology the *solar plexus*. But she inhabits the whole organism, and it is through her that we send our thoughts to the various organs and members of the body. She is like a very sensitive mirror that makes a living form of every thought-image reflected into it. She has brains in every part of the body, and they think the thoughts she reflects into them. Zebulun is the brain at the pit of the stomach that presides over the chemistry of the organism, separating and apportioning to each part its share of the food. Naphtali is the brain in the back, whose office is to direct the elimination of certain watery elements from the blood. This presiding genius is called Strength, because it keeps up the positive tone of the circulating medium.

When we have been worshipping material things and filling our thoughts with worldly conditions to the exclusion of the Spiritual, there is a deterioration of the soul quality. A gloom and dimness of the mind prevails, that "afflicts" (R. V.) Zebulum (stomach) and Naphtali (kidneys). This is accomplished through the "Sea," or nerve fluid, that is connected with the magnetic vibration (Galilee—"to whirl"). This was brought about by the sins of Ahaz (the Will), as described in II. Kings 16:1-8; II. Chron. 28.

But error works its own destruction. The organism gets weak and the functions no longer do duty—the soul and body will separate unless something is done. What is the saving element? It is

through meditation — the thought of death. When man has time to think about God and himself, there dawns upon him a "great light." We cannot describe how we see this light in the soul — spirit cannot be translated into sense — but we have the increasing joy and peace of that perception, and the battling thoughts of contention and antagonism, the warring confusion of error, is purified by the fires of Divine life.

This "great light" is the open door that floods the soul and body with a power it has never before realized; there is a new birth — the Christ of God is beginning to form in man's consciousness. This is the most wonderful experience that the soul can have. It is beyond all words. We can only exclaim as this exalted force begins its descent into consciousness, "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace!"

This great opening of the Soul to the Supreme Self has its degrees of initiation. We do not put on Christ at a single bound, nor does a single illumination put us in permanent unity with this "Father within me" of Jesus. It is a development from the first little ray of light and power step by step. But "of the increase of his government and peace there shall be no end."

Lesson 1. January 1.

CHRIST THE LIFE AND LIGHT OF MEN.— John. 1:1-18.

1. In the beginning was the Word, and the Word was with God, and the Word was God.
2. The same was in the beginning with God.
3. All things were made by him; and without him was not anything made that was made.
4. In him was life; and the life was the light of men.
5. And the light shineth in darkness; and the darkness comprehended it not.
6. There was a man sent from God, whose name was John.
7. The same came for a witness, to bear witness of the Light, that all men through him might believe.
8. He was not that Light, but was sent to bear witness of that Light.
9. That was the true Light, which lighteth every man that cometh into the world.

10. He was in the world, and the world was made by him, and the world knew him not.

11. He came unto his own, and his own received him not.

12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

15. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16. And of his fulness have all we received, and grace for grace.

17. For the law was given by Moses, but grace and truth came by Jesus Christ.

18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

GOLDEN TEXT—*In him was life and the life was the light of men.*—John 1:4.

The *Word* here referred to is *Logos* in the Greek, and signifies both the inward thought, reason, and the outward form. One author says: “*Logos* means not only the spoken word, but the thought expressed by the spoken word; it is the spoken word expressive of thought.” Another says: “It is the will of God manifested in personal action.”

“The word was with God.” The Greek preposition expresses not only being beside, but a living union and communion; “implying the active notion of intercourse.”

“The word was God.” That is, God and His Word are one. Jesus said, “He who hath seen me hath seen the Father.”

In mathematics it is difficult to separate the problem one is working from the principle, because the fundamentals of every mathematical process—addition, subtraction, multiplication and division—enter into the simplest computation. Thus God is His Thought and Word.

“The same was in the beginning with God.” Thus there never was a beginning in the Divine Mind to thought and expression. They always have and always will make up that mind, as our thoughts and thought-forms make us.

"All things were made by him; and without him was not anything made that was made." The thought and its expression make all things. Every shape and condition which we see in the world has first gone through this mental process before it came into visibility. We are constantly making our bodies by this operation of thought.

"In him was life: and the life was the light of men." In the thought is the life and through this comes the light. The "light" is symbolical of intelligence. This means that all the intelligence that men have comes from God.

"And the light shineth in the darkness; and the darkness comprehended it not." Spiritual intelligence is always omnipresent, but because of the ignorance or darkness of human thought it is not apprehended. John the witness and forerunner of the true light, is the personality, which includes the intellect. When the "true light" begins to manifest in consciousness, the intellect is first to perceive it.

The True Light is the real source of all manifestation, yet it is not recognized by men as a whole. But those who do recognize this Spiritual Light, and acknowledge it as the true source, come into an enduring life-consciousness. The fact is that there is no permanent life-consciousness unless this Divine Life is at the foundation of it. We can logically reason out that there is but one life, and man having his existence in that life, must be one with it. But this does not cover the ground of conscious recognition, which is the very foundation of man's identity and character. We must receive this Divine Life and Light, then we shall become the "Sons of God."

Lesson 2. January 8.

THE WITNESS OF JOHN THE BAPTIST TO JESUS.—
John 1:19-34.

19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20. And he confessed, and denied not; but confessed, I am not the Christ.

21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.
22. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?
23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet, Esaias.
24. And they which were sent were of the Pharisees.
25. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?
26. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;
27. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.
28. These things were done in Bethabara beyond Jordon, where John was baptizing.
29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.
30. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.
31. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.
32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.
34. And I saw, and bare record that this is the Son of God.

GOLDEN TEXT — Behold the Lamb of God which taketh away the sin of the world. — John 1:29.

In making an individual application of the Scripture narrative of Jesus Christ's life, we find that John represents the conscious mind, Jesus the superconscious, and the "people" and the "world" the subconscious.

In our first realization of spiritual understanding we receive by reflection into the conscious mind. This is bearing witness to the light. In the creative process the self-consciousness is made for the purpose of identifying God — it seems to be separate from the parent mind at certain stages of its development — but it recognizes the higher, and is virtually one with it.

Yet in order to attain that complete unity it must do a cleansing or baptizing work in the mind that controls the body. This baptism is denial of materiality and other errors.

The "True Light" is the Superconscious Mind that gives spiritual understanding in the name of I AM. The sense or body-consciousness has its being in the I AM (verse 10), but is not in the understanding of it.

This truth of the omnipresence of Spirit comes to the sense-consciousness, but because of attachment to materiality its thought does not catch the Divine radiance.

To receive this mind of the superconsciousness, we must put our conscious mind in a receptive state. Prayer will do this—or a great sincere desire to know the Truth, or sometimes a trial that bows down the mortal pride and takes away all props of an earthly character. Whatever causes man to look to God for aid opens the way for this higher light.

It is only through a union of the conscious mind, and its vehicle, the body, with this Mind of the Spirit, that man can attain Divine Sonship. We are all the offspring of God. We are children, but not in the exercise of power until we have made this supreme identification.

This Mind of the Spirit did not come up through the evolutionary processes of nature, in which the intellect and body have been educated, but it is the direct emanation of Divine Mind. It does not follow that natural processes are error, but they are limited when compared with the Supreme Knower.

In this realization Jesus said, "I am from above: ye are from below." He also denied his earthly father and mother, brothers and sisters. He said all who did the will of God were his blood relation. He had attained the second birth—was of those who "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

This "Word," or supremely pure and righteous thought, becomes incarnate in the flesh and abides. This process of making the flesh immortal through the conjunction of the superconsciousness with the body is going on in thousands of people in the earth

today. All who are perceiving the Truth as proclaimed by Jesus, and identifying their body substance with this high power, are beholding the glory of the Son in the flesh. Those who deny the flesh as sensual, material and temporal, cannot expect to have it transformed into the glory of God. "According to thy faith so be it unto thee" is a law that works everywhere.

Lesson 3. January 15.

JESUS WINS HIS FIRST DISCIPLES.—John 1:35-51.

35. Again the next day after John stood, and two of his disciples;

36. And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day, for it was about the tenth hour.

40. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42. And he brought him to Jesus. And when Jesus beheld him he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44. Now Philip was of Bethsaida, the city of Andrew and Peter.

45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50. Jesus answered and saith unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51. And he saith unto him, Verily, verily, I say unto you. Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

GOLDEN TEXT — *Thou art the Son of God; thou art the King of Israel.*— John 1:49.

The spiritual mind becomes an active factor in the consciousness by cultivating it. It has to be desired and sought before it becomes a part of one's conscious life. John, the conscious mind, is expecting, looking for, and earnestly desiring a greater realization—he knows that he is not fulfilling his ideal manhood—hence his prophecy of one who was to come whose shoe lachet he was not worthy to loose.

This willingness to give up the mortal man to the Divine is the most propitious in the regenerative process. Many people are ambitious to put on Christ, but they are not willing to give up the present man in order to do so. John had a following, yet he was willing that his disciples should go to Jesus. He openly acknowledged him as the "Lamb of God." This is his acknowledgment of the innocence, purity and utter unselfishness of the Christ mind. This mind has no personal ambition—it is innocent, loving and obedient to the call of God, as the lamb is to the Oriental Shepherd.

When the conscious mind, John, recognizes the Christ Mind, the various faculties become gradually opened and attached to it. Andrew represents the strength of the mind, which is greatly rejoiced when it finds the inexhaustible source of all strength, and exclaims, "We have found the Messiah." The Greek word is *Eurekamen*, nearly the same word that Archimedes used when he exclaimed "Eureka"—(I have found it), when he discovered the answer to the famous Crown Problem.

Strength is clearly related to substance, Simon, which in spirit we call Faith. "Faith is the substance of things hoped for." What we hope for and mentally see as a possibility in our lives, comes into visibility, and we call it substance.

Philip means "a lover of horses," and is symbolical of the vigor, power, vitality and energy

of the mind. It is of the same "city," or thought centre, as Andrew and Peter. Physiologically, this "city" is the great nerve centre and body-brain called the *solar plexus*. This is to indicate that in subconsciousness, Power, Strength and Substance function through one centre. The presiding genius of this centre is Love (John), but his name is not mentioned because he is not yet in evidence. It is understood that he is brother of Andrew, one of the two who first recognized Jesus. Love is modest and retiring, "seeketh not her own."

Nathaniel is the imaging power of the mind. In the realm of the real (Israel) it is guileless—innocent of error images. It is open and receptive to the beauty and perfection of Being. It is this faculty that makes the great artist, when the soul is lifted up with spiritual fervor. It is the guileless innocence of the Nathaniel state of mind that causes the religious enthusiast to believe all things about spirit and the world invisible. Exercised without the Christ understanding, it is personal credulity. It is the image maker in the psychic, and the clairvoyant may be deceived to any extent by its conjuring power. It is not in itself error, but may, like all the faculties, be used in erroneous ways. When the mind of the spirit uses it, as Jesus discerning Nathaniel when he was concealed under the fig-tree, it is without guile. In the communication of God with man this faculty plays an important part. It receives Divine ideas and reflects them in images into the soul in dreams and visions. This is the opening of the heavens and the seeing the "angels (thoughts) of God ascending and descending upon the Son of Man."

Let people's tongues and actions be what they will, my business is to be good. And make the same speech to myself that a piece of gold or an emerald, or purple should. Let people talk and act as they please; I must be an emerald, and I must keep my color.—MARCUS AURELIUS.

DOES THE BIBLE JUSTIFY FLESH-EATING?

BY H. R. WALMSLEY.

[Continued from the November UNITY.]

Leviticus 11 and Dueteronomy 14 give a list of beasts and fowls, etc., that *may* be eaten, and a list that *shall not* be eaten. Flesh-eaters lay great stress upon these chapters, and contend that they not only allow the eating of flesh, but command it. A careful reading of Dueteronomy 12 and 14 shows that if the people have an over-powering *lust* for flesh, they *may eat* certain animals under restrictions and conditions which tend to make flesh-eating extremely arduous. (Leviticus 17:3, 4 and Dueteronomy 14:23-26), "Notwithstanding thou mayest kill and eat flesh in thy gates, *whatsoever thy soul lusteth after*, according to the blessing of the Lord thy God which he hath given thee." "When the Lord thy God shall enlarge thy border, as he has promised thee and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh thou mayest eat flesh, *whateoever thy soul lusteth after*." (Dueteronomy 12:20.) "And thou shalt eat in thy gates whatsoever thy soul *lusteth after*." (Dueteronomy 12:21). It thus appears that if the soul lusted after flesh, it was allowed, but merely as a gratification of lust, by taking the animal to a certain place and eating it in conjunction with a sacrifice, before the Lord with rejoicing (Duet. 12:11, 18, 21.) A careful examination of the list of animals allowed to be eaten in Dueteronomy 14 and Leviticus 11 shows that the ancient Hebrews exhibited an intelligence, which, viewed from a material scientific standpoint, is far in advance of that of the flesh-eating Christians of the present civilization. The discrimination relating to mammalia is as near perfect as it seems possible for flesh-eating man to make it, and as for birds, the same wonderful intelligence is shown. The proscriptional fish and water animals are ones that are plainly unfit for food; especially is this so

of fresh water species. But this excellent degree of wisdom is not shown as to the allowed and rejected insects and reptiles, the intent being vague and uncertain and discrimination not good, as no attempt is made to separate the clean from the unclean. Of the moving things that liveth upon the face of the earth, one, the swine, stand paramount as to consuming filthy food; and the habits of the swine are as filthy as the food it consumes. And yet the very people who fall back upon Leviticus 11 and Dueteronomy 14 to justify them in flesh-eating will deliberately ignore the strongest passages of these chapters, touching upon the devouring of swine's flesh. How any civilized or semi-civilized people could fall into such an abominable custom as eating swine's flesh, is beyond all understanding.

A most depraved intellect, governed by an uncontrollable lust, must have first conceived the idea of this loathsome practice. "And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he is unclean to you (7). Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean unto you" (8) (Leviticus 11.) "And the swine, because it divideth the hoof, yet cheweth not the cud, is unclean to you: ye shall not eat of their flesh, nor touch their dead carcase." (Dueteronomy 14:8). The Prophet of Christ says, "A people that provoketh me to anger continually, (3) . . . which eat swine's flesh (4) . . . these are a smoke in my nose, a fire that burneth all the day" (5) (Isaiah 65.) Isaiah 65:1-5 was referred to by Paul, apostle of the Gentiles, in Romans 10:20, 21. And Christ destroyed a herd of swine (Matthew 8:31, 32), yet He came not to destroy. (Matthew 5:17.) So to sum up Leviticus 11 and Dueteronomy 14, it appears that if the lust of the flesh-man cannot be overcome, it may be gratified by eating certain clean animals, under very restricted conditions. "And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy

corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always (23). And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee (24), then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose (25), and thou shalt bestow that money for *whatever thy soul lusteth after*, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thine household." (26) (Deuteronomy 14.) Surely, flesh-eating was not a common practice under these conditions. There is no more reason for Christians attempting to follow the parts of these chapters that may please their lusts than there would be in attempting to follow the command in Leviticus 26:29, "Ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat."

A Christian follow the law laid down in Deuteronomy 14:21?

[*To be continued.*]

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to study hard, think quietly, talk gently, act frankly, to listen to stars and birds, to babes and sages with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common.—WM. HENRY CHANNING.

"Love, pure love, is the main factor of success. The old teaching has been otherwise, until many are sunk deep in the mire of failure."



Inspired by the Spirit of Truth.

It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine **UNITY**. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 10,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "*Lessons in Truth*," by H. Emilie Cady; price, 75 c.

UNITY is published monthly and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take **UNITY** and the "*Cady Lessons*" together, we make a rate of \$1.50 for both.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address,

**SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo.**

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

December 20th to January 20th.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Prosperity Thought.

(Held daily at 12 M.)

I am God's successful man.
He so made me —
I cannot defeat His plan.

A MONEY ESTIMATE.

A good friend, in whose spiritual discernment we have much confidence, sends us this estimate and affirmation, on the prosperity question:

Money is blessed in coming in abundance as it does to us.

It has no power of itself. We therefore do not worship it.

Neither do we condemn it.

We hold it in true relation, and give it power to free and not to bind humanity, in the Everlasting Now.

—D. W. P.

"Character, character, is what the world now demands in men as never before; it is what the world needs. Each aspiring soul must strive to build character, and thus help himself and the whole. The strongest and best character is constructed when we do not ask of an act will it help self, but, is it a good and right act; is it a good and right act, that will injure none, and help all."

CHRISTMAS.

BY GEORGIANA NASON.

Through Bethlehem's quaint and shady lanes
 Eager crowds sped to and fro,
 Each to each glad greetings giving,
 Many centuries ago.

Is it not a new-born brightness
 Seen on every face we meet?
 What can cause the buoyant lightness
 Of the myriad footsteps fleet?

List'ning for a moment, we may
 Gather from the groups that pass
 Reason for the joyous tumult
 Which has seized upon the mass.

"Neighbor, have you heard the tidings
 Which this morn the shepherds bring?
 How at midnight on the mountains
 Lo! they heard the angels sing?"

"Angels?" "Yes, sing of the coming
 Of the Savior, Christ, to earth,
 In the form of tiny infant,
 By a virgin given birth!"

"And they heard this wond'rous chorus
 Ring throughout high heaven then,
 'Glory to God in the highest,
 On earth peace, good will to men!'"

* * * * *

Surely 'twas a glorious anthem
 Sung in Bethlehem long ago,
 And it echoes down the ages,
 Gaining volume in its flow,

Until now we hear it ringing
 On this brighter Christmas morn,
 And in each pure heart 'tis singing,
 "Unto me the Christ is born!"

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

143. Can one get vibrations when not sitting in the silence with you at the appointed time? I often lie awake nights and think. Can one get results in this way? — V. F. J.

There is a saying often heard from the lips of Truth Students: "There is neither time nor space in Spirit," and it is an aphorism. You can get vibrations at any time you sit in the silent communion with the Spirit, for they come from the Spirit, and not from any person or persons who may be sitting at the same time. You may be aware of, or sensitive to, the vibrations arising from the concentrated thought of a number of people, but it is the spiritual force of the thought-current you are receptive to, and you may come in touch with it at any time.

Yes, you can get results, and excellent ones, from your meditations when lying awake at night. The quietness and repose of the night make concentration easy; and you make contact through every cell of your organism with the omnipresent, omnipotent God, and, in this power thus generated, make the fullness of what you are in Spirit manifest in you here and now.

144. The question of doing for others, or giving in charity, is something of a puzzle to me. Is it selfish to refrain from doing when you know your aid would help some one very materially?

— MRS. B. M.

It is more a question of judgment than of self. We must remember that we do not make people strong by carrying them over all the rough places in life, and if you load up with other people's burdens, taking the responsibilities that should be theirs, you are not rendering them the best service, and, indeed, you may be breaking yourself down needlessly. It is selfish sometimes to give, when by giving you get away from painful things, or because it is easier to give than to say "No." While we are not to see

our brother in need, and keep our hands always closed on our pocket-books, we must use good judgment, and see if we cannot help him to help himself; inspire him with confidence in his own powers so that he may take courage and surmount his difficulties. At one time I heard that an acquaintance was in need of the necessaries of life, and I sent him some money to tide him over. He came one day to thank me, and said this, "While I appreciate your kindness, I question if you really did the best thing for me, for I must learn to meet and redeem myself from the mental condition which caused this distress, and you have simply prolonged the struggle, and delayed the victory, for that is what I must eventually win." This taught me a lesson, and I have asked the guidance of Infinite Wisdom in my giving and doing for others ever since. Wisdom and Love must work together in the service rendered to others.

145. Will you kindly give us some thoughts on the correspondence of the feet. Also what conditions to expect in one's unfoldment? Many would be encouraged if they really knew what these times of trial really are. I think it would be a help to many to know the thought correspondences of the body.

—R. S. R.

The feet represent the understanding, and the words of Scripture, "Guide our feet into the way of peace," really mean give us that understanding of what we are, and of our inherent powers which will enable us to bring harmony into all the relations of life. When our understanding is perfect, our feet will no longer give us trouble, but will be our beautiful, tireless servants.

We cannot tell what conditions to expect in the process of unfoldment, for different people will have to meet with different experiences, just as the different souls may need to bring out the best in each, but the times of trial (so-called) are simply tests of our faith and of our ability to keep to our standard. We learn a rule in mathematics, and immediately a problem is given us that we may prove the principle, and

although it may be difficult and hard we rejoice when we have solved it correctly, for now we *know* it is true, and will work for us the right result. So with the various experiences of life, they are to prove to us the limitless power of the indwelling God as rule, or principle of life, to solve every problem of existence, and make us ready for the next step upward in consciousness. It would be impossible in the space allotted this department to give the correspondences to the body. If you have studied the Bible interpretations given in **UNITY**, you will have a good understanding of most of these correspondences.

146. Please give the interpretation of the 14th and 22d verses of the 9th chapter of Hebrews. — J. B. L.

How much more shall the blood of Christ, who through the eternal Spirit offered himself up without spot to God, purge your conscience from dead works to serve the living God? (Heb. 9:14).

And almost all things are by the law purged with blood; and without the shedding of blood is no remission. (Heb. 9:22).

These verses, and, in fact, the whole chapter, deal with the salvation from sin by the blood of Christ, and if we read in the letter only, we are hopelessly puzzled, but going back of the words and into their spirit, or inner meaning, we find a new light on what is termed the blood atonement. There is a great potency in this "blood of Christ," but it is not the red blood of the flesh that will "purge your conscience from dead works," and make you "to serve the living God." The blood is not the life—it is simply the channel, or the vehicle that carries the life through the body. The blood represents the life, but life is the force, the energy, the very principle we call God, and is an impalpable substance. It is this blood of Christ, or eternal Spirit, which is to purify and redeem the race by pouring into its life currents a new and Divine life. Jesus the Christ gave his life not in dying, but by living for the race, thus introducing the principle of spiritual living, and it is this shed-

ding abroad of the true way of living that is the remission of sin. This is what Jesus meant when he said, "I am the Truth, the Way and the Life." In this way is the remission or letting go of sin, through the power of the Christ-life within the soul.

BY CHARLES FILLMORE.

147. How shall I preserve my teeth and keep them perfect?

The teeth represent the ability of the mind to analyze and separate the mixed thoughts that come into consciousness. People with strong, forceful, independent minds, usually have good teeth. Hence to keep the teeth perfect, cultivate this mental attitude. Also through direct influx of thought speak the word of vitality, substantial purity and continued renewal of substance directly into the teeth.

148. Do you think electricity would help my nerves?

The only electricity that will ever do you any good will be that generated by your own thought and sent into your nerves through your brain. If you will take this thought every day, and spend at least fifteen minutes in repeating it, it will do better work for you than all the batteries in the world. Center your attention in the lower part of your back and say: "I am Spirit. I am steady and strong, and have no fear of weakness or failure, or impending disaster of any kind. I now through the power of my word, give peace and harmony to every nerve in this body, and I charge every cell with positive electrical energy, health and wholeness, through the power of Jesus Christ." Then deny all selfishness and affirm universal love and generosity.

149. My fingers are getting stiff and painful, and some of the joints are enlarged. What thought is causing this, and what shall I do to be healed?

— J. S.

The fingers represent the power of the mind to express itself in diversity. If we get into the habit

of thinking that our power is confined to some one kind of work, our fingers begin to express our useless ideas, and the life is withdrawn from them in consequence. You must affirm the universality of your power as a spiritual being. Make these statements daily: "I am Spirit, and my life and my power to make that life manifest are everywhere present. I have power to make life manifest in every member of this body — my fingers especially — and I do now, in the name of the Spirit, manifest that life in my fingers. Every finger is useful and filled with Divine activity, and that activity is sustained by the swift currents of life everywhere present. I have the inherent power to do all things, and my mind is now open to all avenues of expression, and I am no longer timid about my ability."

150. There seems to have been some difficulty for me to harmonize the two great truths of Love and Justice. It has never been very hard for me to use the Love Principle. I recall several years ago when the Silent Unity first gave out the thought of Love and Justice, it seemed very hard for me to hold to the Justice thought without a suffocation feeling. I have never known the time that I would not prefer to do justly by others. The experiences of my life the past few years have many times and from many sources been so unexplainable that I have been forced to consider with great seriousness the cause of being the recipient of so great injustice at the hands of others. Right is right; is it not? How can love make right the broken Law of Equity and just dealing? I see all about me those who suffer because some think and practice that "Might makes right."

This question of justice like all others, works out wherever it is set into action by thought. You can see how the thought of injustice would produce unjust conditions in one who saw even the possibility of injustice anywhere. Although you might be far removed from doing injustice to any one, if you fought in your mind against it in others, you would make active that condition in their minds, and they would do unjust things in consequence. So you see the importance of denying evil everywhere. Take up all those whom you think have been doing you

injustice, and deny the thought in them. In this way you will clear up the whole mental atmosphere, and the Law of Justice will work for you at both ends of the line. We had a remarkable illustration of this in our subscription list. For years delinquent subscribers had been increasing, and we were holding them as in our debt, which to appearances they were; when one day it came to us to treat them for freedom from the thought of debt, and the realization of plenty, and immediately they began remitting their delinquent subscriptions. The Law has worked wonderfully, and to us has been the most remarkable demonstration of its trueness that we have ever had, in bringing freedom in finances, not only to us, but also to those whom we have set free.

Again, if you see that "Might makes right," that condition will assert itself in your life. You must also "cut this out"—affirm that there is no power in might to control or in any way interfere with the Eternal Law of Justice and Right. Thus you begin to send out a thought force from the Center of Principle, and all men feel it and act upon it in degree, and it begins to have place and power in the world.

You should continually affirm, "I am in thought now centered in the One Inexhaustible Source of Plenty, Prosperity, Justice and Love, and I see these conditions everywhere manifest, regardless of appearances to the contrary."

We are demonstrating from this standpoint, and all who join with us in this consciousness are benefited according to the measure of their faithfulness.

TABLE GRACE.

May this repast be a testimony unto Jesus Christ, and all the life and substance in this food be transmuted into Divine Life and Divine Substance, through his living Word, now present with us. Amen.



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TO UNITY SUBSCRIBERS,

The date when your subscription *expires* is on the pink label with your address. At the end of your year, as a special reminder, we enclose a subscription blank in the last UNITY due you, which you will please use in remitting. We do not discontinue at expiration of subscription. If you want the magazine stopped, notify us.

A year's subscription to WEE WISDOM at 50 cents will make your little friend happier during the year than \$5.00 worth of toys.

Mrs. T. B. H. Brown has opened a New Thought Reading Room at 3907 Locust Street, St. Louis, Mo., where all of UNITY publications are on sale. Subscriptions also received.

The Nautilus, that most excellent New Thought magazine, edited by Elizabeth Towne, Holyoke, Mass., now appears in a beautiful magazine form consisting of thirty-six pages and cover. She has added to her staff of regular contributors, Ella Wheeler Wilcox and Floyd B. Wilson, making a trinity in unity of unusual power and brilliancy. The subscription price remains the same as formerly, 50 cents per year.

DEAR UNITY: I write to tell you how very glad I am that The Fillmore Lessons are to be printed in UNITY. I do like your writings so much, they are so full of good things, and I can understand them. There is so much of the mysterious in most of the New Thought writings, and the very thing you want to know, i. e., how to do what they say must be done to obtain the result, they do not make clear. I want to know about those "twelve gates" or centers in the body, and how to control them.

—MRS. J. W. J.

ABOUT PROSPERITY TREATMENTS.

There is quite a bit of misconception and incredulity about the prosperity part of our work, because people do not understand it; so a few words of explanation are necessary.

The foundation of it all, and the medium through which it is accomplished, is the Universal Mind. This is all present and open to all who will take advantage of its potentialities. Whatever man wants he can have by voicing his desire in the right way into this Universal Mind. It is pregnant with infinite possibilities, under certain laws.

One of these laws of Mind is thought radiation, from centre to circumference. Each individual has a mind centre, which radiates its ideas to the body and immediate environment. So an aggregation of individuals can establish a thought centre, from which may be radiated ideas of a higher potency than the average surrounding thoughts, if they all agree upon certain ideas and mentally concentrate to that end. You see it is a mere matter of unifying our thoughts and raising them to a high rate of radiation.

We form the centre of a group, and those who have faith in our power, and who are co-operating with us in thought, are the working circumference. We declare the idea, and radiate it forth; they catch it mentally and carry it to the circumference and execute it in their affairs.

We may not understand all the details of the law, but we know that when we conform to certain conditions we get the results every time, so we are sure that we are working with a principle. Those who use electricity in its varied forms know no more about its nature than do we about this universal carrier of thoughts.

As a Health Centre, we radiate certain ideas about health, and people who put their minds in right relation are healed daily all over the country.

As a Prosperity Centre, we radiate certain ideas about prosperity, and those who believe in the power, open their minds and catch thoughts that help them to become more prosperous.

Those ignorant of the process jump to the conclusion that if we know the law of prosperity so well we should take advantage of it ourselves and become millionaires. The fact is that we deal with the originating idea only; you who work in the world's affairs carry it out. A parallel is that of the inventor, who seldom gets the financial profit out of his ideas—the promotor, and the dealer in the manufactured article, make the money.

We do not drive a hard bargain with you and demand that you shall pay us in advance a stated sum for our health or prosperity radiations, but merely ask you to return to us a tithe of the good that comes to you. A just man or woman will do

this without compulsion, and we find that our radiations do not readily reach the unjust and miserly.

If you honestly and sincerely want to do the right thing in the sight of God and man, and have faith, fill out the prosperity applications given each month in **UNITY**, and send to us, with a letter explanatory of your situation, or not, as you prefer. Do this every month until you *demonstrate*, which you surely will if you persist. Do likewise with the Silent Unity application, and the health radiation will be yours.

These blanks should in all cases be filled out and sent in by the individual who wants the help. We sometimes get results where help is asked by a believing friend for another, but experience proves that the law works with greater power where we have the open mind and living faith of the individual himself.

UNITY AS A CHRISTMAS GIFT.

Orders for **UNITY** as a Christmas gift began coming in during November. Here our friends are showing their good judgment. Where can you find for \$1.00 a gift that will bestow more pleasure than a year's subscription to **UNITY**? Some are taking advantage of the offer of three subscriptions for \$2.00. This is but 66 cents for each. Where **UNITY** is sent as a present, we notify the recipient of the name of the donor.

Miss Mae Marie Wilson, who has been doing excellent work in teaching soul culture and physical expression, is now associated in the work at The Noon Day Club, 54 West 37th Street, New York City. Her teachings, consisting of the combination of the spiritual, mental and physical, reach people on any plane of consciousness.

The Word is a new monthly magazine devoted to Philosophy, Science, Religion, Eastern Thought, Occultism, Theosophy and The Brotherhood of Humanity, published by The Theosophical Society, 244 Lenox Av., New York City. Its message is, "Man is more than an animal in drainings of thought—he is Divine, though his divinity may be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a power, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good." No. 2, for November, is a special "Green Acre" number. Yearly subscription \$2.00, single copies, 20 cents.

"Drops from Wee Pens" and "Summer Stories," are two booklets of stories by the little contributors to **WEE WISDOM**. They are unique. They are fully described in another colu

Unity Society has been particularly favored this season by the visits of noted New Thought speakers, authors and teachers. Among others, Floyd B. Wilson of New York City, author of "Paths to Power," stopped over Sunday, *en route* to the West. This was most opportune, as we held our Union Service that day, and Mr. Wilson kindly consented to speak for us, in connection with Henry Harrison Brown and several others. His talk was inspiring and carried the weight which a practical business man gives to a movement of this kind. Mr. Wilson's personality is gracious and pleasing, and we are glad to know him. We are promised another book from his pen soon which will be welcomed by his many admirers.

TO SUBSCRIBERS.

Every time you write to us, give the names of those of your friends who might be interested in receiving a sample of our publications.

"SONG OF THE SOUL VICTORIOUS."

This beautiful poem of twenty-two verses by Eliza Pitsinger has been published in a beautiful holiday souvenir.

Printed on fine heavy enamel paper, on one side only, two verses to the page, with beautiful flower designs; size 9½x8½ inches. Tied with silk cord with tassel. Price, only 25c each.

**Unity Tract Society,
1315 McGee Street, Kansas City, Mo.**

MEETINGS IN KANSAS CITY.

Unity Society of Practical Christianity has services in Atheneum Hall, Pepper Bldg., 9th and Locust Streets, (take elevator to 3d floor, 9th Street entrance) Kansas City, Mo., every Sunday at 11 A. M. Sunday School at 10 A. M.

Also at Unity Headquarters, 1315 McGee St., Healing service every Monday evening at 8 o'clock. Midweek meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

Divine Science Society, Dr. D. L. Sullivan speaker, has services every Sunday at 11 A. M. at 810½ East 12th Street, Kansas City, Mo.

New Thought Center, Judge H. H. Benson, speaker. Services every Sunday at 8:00 P. M., in Brooklyn Hall, 810½ East 12th Street, Kansas City, Mo.

New Thought Club, Prof. LeRoy Moore speaker, has services every Sunday at 3 P. M. in the hall, 538 Minnesota Ave., Kansas City, Kansas.

EXTRACT FROM LETTERS.

Myself and husband sent from * * * for membership in Silent Unity, also for prosperity, and we are realizing the power of the Word both in health and financial conditions. I have been reading UNITY at times since 1900, but my husband could not see anything in it until the past month, and now he recognizes the power in the silent word or thought. Thanking your *silent* workers I am, your friend,

— T.

I feel that I cannot let another night pass without writing you a few lines, being the only way at present that I can express my gratitude to you for your treatment of my dear husband. I am still keeping up the treatment you sent me for my dear husband, and shall continue to do so. I am finding so much help in the beautiful prayer, "Living Father," in October UNITY, and use it in connection with my regular morning and evening communion. I had seemed to find a difficulty in overcoming thoughts of bitterness and resentment towards my husband, till one day in speaking to him in the Silence I began to address him, "O my beloved," and somehow the words seemed to open a door within me that let out the current of love, and it seemed in a moment as if all bitterness and resentment were gone. It has never come back again so strongly, and I can overcome it easily by using those words. It has helped me so much; I think it has touched and opened a well of tenderness and love that I was not conscious of possessing before. Another thing, I used to be so anxious and worried when our circumstances and apparent means of support were so very small, but somehow I do not feel anything like so worried and anxious, nor so afraid to spend what little we have for fear that more should not be forthcoming. Your blessed teaching is surely bearing fruit. I feel like I could write pages about the good UNITY has done me, and yet I can scarcely find words in which to express what it is to me. It is a greater comfort to me than any human friend I have ever found. If I am tried or discouraged, I can always find comfort and rest from one or another of the articles within its pages. I am not able to be a star or even a lamp, but I am trying, as far as I know how, as it is shown me to hold up my little candle to give a light to other struggling souls. While I have no money to spend I can give some of my magazines to those I think will read and perhaps catch the ideas, and have their souls awakened by something in them, as I was awakened, I thank God.

— D.

A competent critic writes: "We spent a most delightful afternoon while away in Lake George, reading over "Wee Wisdom's Way," and we were surely in heaven." — D. R."

REVIEW OF NEW BOOKS.

BY JENNIE H. CROFT.

SELF-HEALING THROUGH SUGGESTION, by Henry Harrison Brown.

This is the latest book by this well known and greatly appreciated writer, and every word comes right from this great loving heart and is spoken to the hearts of all who are bound in chains of error and sickness. In two parts: The first part deals with the principles of Mental Healing, the second part teaches the application of these Principles to Life, and necessary directions and formulas are given for self-healing. The strong, positive statements in this book are a mental tonic which one feels very forcibly as he reads, and when one makes a daily practice of concentrating upon these truths, he will surely regain health and strength, and, above all, gain a conscious knowledge of his Divine wholeness, of his unity with the All-Good. We recommend it to our readers, knowing it will prove most helpful to the student of Mental Therapeutics. It is printed from antique English type on good book paper. 60 pp; paper, price 25 cents. "Now" Folk, Publishers, San Francisco.

THE WIDOW'S MITE AND OTHER PSYCHOLOGICAL PHENOMENA, by Isaac K. Funk, D. D., LL.D.

This book is of great value to investigators of the psychic plane of consciousness, and an important addition to the literature of psychical research. The volume commands attention, not only because of its subject-matter, but also because of the position of the author in the literary world. He is best known, perhaps, as the Editor of the great Standard Dictionary, but he is also known as the head of the noted publishing house of Funk and Wagnalls Co., New York.

It will be remembered that something over a year ago a profound impression was made by the publication of "The Finding of the Widow's Mite Through the Spirit of Henry Ward Beecher." Dr. Funk at that time sent a note to the press requesting that all discussion cease until the thorough examination of the facts, already begun, should be complete. This book now contains these facts, and the facts concerning scores of similar phenomena, and it propounds the question, "What is it?" For a quarter of a century Dr. Funk has devoted much time to the investigation of psychic phenomena, going deeply into the subject with the desire to solve some of its mysteries, and he finds the psychic problem assuming vast proportions. He urges trained scientists to make persistent and intelligent efforts to help solve this problem. While not a Spiritualist in the ordinary acceptation of the term, Dr. Funk, in common with such eminent scientists as Sir William Crookes, Sir Oliver Lodge,

Professor William James of Harvard, Professor Hyslop, Alfred Russel Wallace, and others, has been forced to the conclusion that many facts can be explained in no other way. Still he hesitates to accept the Spiritualistic hypothesis, and states that his attitude toward it is "I don't know." In this connection he says:

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THE PERFECT ROUND, by Frances Allen Ross.

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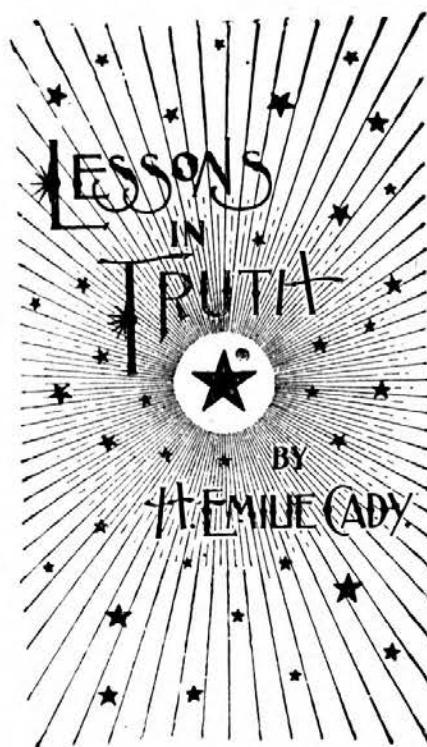
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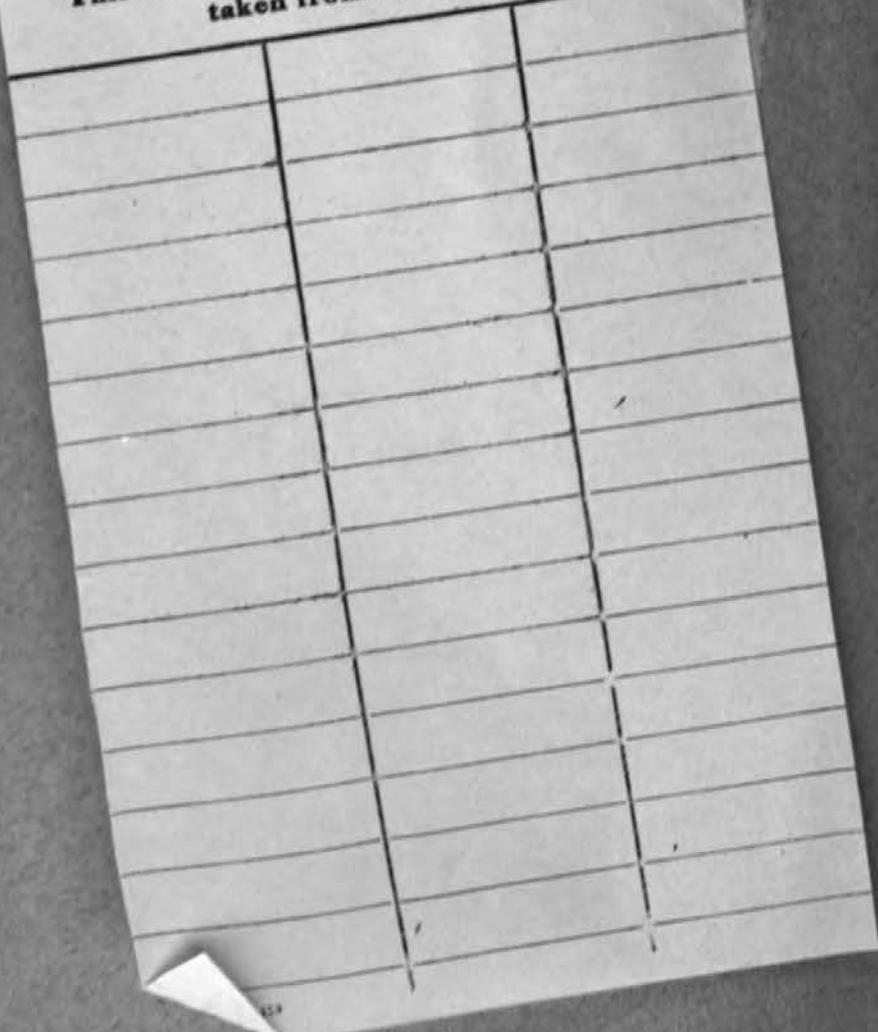
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